

EUPHVS
HIS CENSURE TO
PHILAVTVS,

Wherein is presented a Philosophical combat be-
tweene *Hektor* and *Achilles*, discovering in foure dis-
courses, interlaced with diuers delightfull
Tragedies,

The vertues necessary to be incident in every gen-
tleman: had in question at the siege of Troy betwixt in-
dric Grecian and Trojan Lords: especially debated
to discover the perfection of a Souldier,

Containing mirth to purg melancholly, wholsome precepts
to profit manners, neither unfavoury to youth for de-
light, nor offensive to age for scurrility.

Ea habentur optima quæ & iucunda, honesta & utilia.

Robertus Greene, in Artibus Magister.



LONDON,
Printed by *Ediz.* All-*de* dwelling neere Christ-Church.
1634.

TO THE EUPHRES
HIS CENSURE TO
PHILIPPA

Wherein is presented a Philosophical compendium
twelve fables and fables, the covering in time of
romance, interlarded with many delightful
Tales.

The verses relating to be incident in every part
transmitted in relation to the fables of the fables
the fables and fables, the fables of the fables
to discover the perfection of a fable.

Containing much to put melancholly, a hollow prospect
to prove manners, which is only to youth for de-
light, not offering a stage for comedy.

By the same author as the fables of the fables.

Robertus Green, in Artibus Magister.



Printed by the University of Cambridge, in the City of Cambridge.

TO THE RIGHT HONORABLE

Robert, Earle of Essex and eue, vicount of

*Harford, & Boughchier, Lord Barres of Chancery, Lord
Boughchier and Lovaine, Master
of the Queenes Majesties*

Robert Greene wisheth increase of honour
and vertue.



He Egyptians (right honorable) seeing the counterfait of *Mercury* figured with his *Caduceus* in his right hand, offered for sacrifice nothing but baye-leaves, in that they knew such oblations best fitted his humor : Such as sought to beautifie the Temple of *Pallas*, set up for Jewells, bookes, and shields, for that the goddesse did most patronize learning and souldiers: *Hector* delight was martiall discipline, & they presented him with horse and armour, noting by these presidents, how all have sought in their presents to keepe a *decorum* : having by happ chaunced on some part of *Ephesus* countell touching the perfection of a souldier, sent from *Silexendra* his melancholic cell to his friend *Philautus* new chosen generall of certaine forces, wherein under the shaddow of a philosophicall combat betweene *Hector* and *Achilles*, imitating *Tullies* orator, *Platoes* common wealth, and *Baldeffars* courtier, he aimeth at the exquisite portraiture of a perfect martialist, consisting (saith he) in three principall points ; wisdome to governe ; fortitude to performe ; liberalitie to incourage : I thought good (right honorable) (having heard of your noble and vertuous resolutions, not onely in laudable and honorable qualities, generally inserted in your Lordships minde, but especially in the favour of warlike indeavours, following the steps of your honourable father whose life and actions left an admiration of his vertues) to present your Lordship with this homely gift, unperfect as the halfe formed counterfaite of *Apelles* : and shadowed with such bad colours, as might

The Epistle dedicatorie.

Not excuse my boldnesse, in that blinde men are ever most rash, and honourable men ever the most courteous, I should the more grieve at my incōsidered presumption: but two especiall conjectures doe somewhat salve the sorrow of my forward folly: the first, the report of your approued courage and valour (in the lowe Countries) shewed in the face of your enemy, maintained with such a magnanimous resolution, as the foe was faine to confesse vertue in his aduersarie: the second, your Lordships courtesie in acceptance of good will from the meanest: the one manifesting your desire to be thought an honourable souldier, biddeth me hope, that as *Alexander* did vouchsafe of *Mison* rude and unpolished picture of *Mars*: for that the prince delighted in wars, so your honour will give a glance at this toye, if not for the workmanship, yet for that it treateth of martiall discipline: the other assures me, that amongst many other, I shall, though without desert, taste of your Lordships honourable courtesie, in vouchsafing such a meane and unfavore present, wherewith if I be favoured (as I hope well) my labour hath his reward, and my desire is content: in which assured hope resting, I commit your honour to the Almighty.

I am, Sir, your most humble servant, and your most affectionate friend, John Donne.

I have the honor to be, Sir, your most humble servant, and your most affectionate friend, John Donne.

I have the honor to be, Sir, your most humble servant, and your most affectionate friend, John Donne.

SOPHOMACHIA.

A Philosophicall combat betweene *Hector* and *Achilles*, wherein in the persons of the Trojan and Grecian Lords, are in foure discourses enriched, with foure delightfull Histories, the vertuous mindes of true nobilitie and Gentility pleasantly discovered.



Helena the haplesse wife of unhappy Menelaus, beautified from above, to inflict a mortall punishment upon men beneath: honored in Greece more for her beauty then her honesty a fault which fondlings account for a favour (fulfilling the dream of Hecuba, that she hatched a firebrand which should bring Troy to cinders: through her latelesse consent to Paris, so troubled the quietnesse of Asia, that Priamus notwithstanding as prince of that part of the world, was with his sonnes and daughters brought to ruine: (the end of voluptuous appetites) which they maintained with the sword. For Agamemnon for partner of Menelaus grieve (as friendship is the friend to revenge) aided with all the Kings, Princes, Dukes, and knights of Greece, intended a resolute legar to the city of Troy, which continued two years without truce, by sundry assaults, skirmishes, & carnadoes, had devoured of both parts so many valiant captaines, that by common consent after a stentory parle, they resolved upon a truce for thirty daies, during which time, the Trojan Ladies (resembling Proserpina that must of necessity tast a graine of the forbidden Pomgranate namely Andromache, Cassandra & Polixena, accompanied with Hector, Troilus, Eneas, Helenus, and others other of royall parentage, went to see the Grecian tents propled with their enemies. Fame (the speedy discoverer of newes) betwixing their intent to the states of Greece: Achilles amongst the rest (for that the report of Polixena's beauty had made a conquest of his affections)

Euphues his censure

fections) in that the eare leadeth to the inward senses as well as the eye, craved of the Governour and generall of their forces hee might bee honoured with the intertainement of the Trojans: his request granted, accompanied with his Myrmidones, hee went to meete them in this manner.

First marched on before the rest, a hundred and fifty on the most gallaunt Coursers that Græce did afford, their caparisons of greene Welvet, interseamed with stars of Golde, about which was written this impress, *Lux & Tenebræ*. Pert to these Achilles, mounted upon an Arabian courser colour black, whose furniture was blew Welvet fringed with gold, whereon was curiously imbrodered the Target of Pallas with a Gorgons head, his impress, *Sic Amor*. His companions were Vlisses, Diomedes, Patroclus, with many Lords of great valour and progeny. The Grecians thus marching on in order, met Hector who was first of his company, whose very face harbozing an extraordinary kinde of majesty gave the all to knowe, by supposition, that this was hee which by his valour had made such dismall massacres, even to their very Habitations. Letting him and the rest of his crew passe with an envious courtesie, as seeing in their mindes the scarres of his manhoode: at last Achilles and he came within viewe, who neuer having seene each other before, but in armor as enemies menacing rebenge in the field, stood a long time as men in a trance, till Hector burst forth into these speeches.

Lords of Græce, enemies by defiance, and yet friends by Fortune, hoping to find you as firme in promise of truce, as resolute in performance of valour, in that noble minde prefer honour before conquests: The Ladies of Troy (whose princely thoughts account none enemies but in Armor) noting from the Talles your experience in martiall discipline desirous to praise vertue in an enemy, are come under the conduct of naked knights (yet armed by the Law of armes) to see if the Grecian policy in rebell civilitie, be comparable to their prowes in warlike indeavours. This onely cause hath made the Ladies thus far adventurous, if they have licence to passe further, their sight satisfied, and the end of their desires satisfied with well construing of their travels: They meane safe returned,

retourne, to make requitall with thanks and praise, the truest tokens of liberality, and surest defensories against ingratitude. If their labour bee in vaine, and further graunt of passage denied, to make a counterpoyse of discourtesie to the utteraunce, I abow by the oath of knight-hood to seale the summe of such injury (the truce ended) at the tent of your generall, maugre Achilles, and all his Pyrryones, and for that you shal challenge what I promise in likes to be performed in armour. Know I am Hector. His charge giv'n him by the Ladies uttered. The Loydes of Greece pawling upon the magnanimity of Hector, that durst amongst his enemies resolve upon revenge. Achilles whose senses generally were troubled with speciall objects, lending as well his eie to the beauty of Polixena, as his eare to the parlar of Hector, gathering his wits together returned him bouldly and briefly this answer.

The Grecians worthy Loydes whose forepointed resolutions are ever limited within the proportion of Justice, holde their wordes as Lawes, and sacrifice their thoughts with their deedes, at the Alters of equity, measuring enemies at the point of the Lance, and friends by performance of league, using their hands and hearts as the instruments of Delphos, which might not be touched by any appeached of perjury: honoring Ladies as well in Armour as in Lawrell, and counting it the chiefe point of chiebalry to succour the oppressed enemy with the sword: these premises considered in the behalfe of the rest, I confirme specially to the Ladies as enforced by duty, and yet generally to all; as constrained by promise, a friendly welcome. For whose safety I pawne the pledge of a Prince, which is honour. Threats that are conditional are the moze easily brooked, and therefore omitting such feybolous suppositions lovely Ladies of Troy and your attendaunts, I sweare a hearty welcome: for performance of which, take the faith of Achilles. This promise past these two princes embraced each other, the rest of the Loyds imitating their mutuall favours, interchanged the like courtesies, so that joining their Troupes together, they rood on towards the campe. Achilles who knew as well how to tune the Lute with Venus,

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as to sound the Trumpet with Mars, and had as great affability in his tongue to intertain a Lady, as strength in his hand to repulse an enemy, that could as well lead a dance as follow a march: after generall courtesies past betwene the Grecian Lords, and the Dames of Troy, hee subtilly singled himselfe with Polixena, whom hee held in prattle to his tent in this manner.

I see Madame, that your father Priamus is as politicke to make conquest, as his sonnes be balliant to attempt a victory, and that his indeavour to captivate our minds will be of more efficacy, then their labour to weaken our forces, for that beauty is of more vigour then prowesse, and affection a sorer enemy to resist then fortitude. Hercules founde the sight of Dejanira more perillous then all the rest of his travells. Mars had rather oppose himselfe against all the Gods, then enter a jarr with Venus. Beauty is metaphysicall, and therefore challongeth a supremacy above Nature: Exterior actions are tied to the wings of Fortune, but thoughts as they are passionate, so they are within the compasse of fancy. I speak this Madame, in that the Senators of Troy seeing how well the Grekes are able to bryoke the force of Hector and Troilus, the two hopefull champions of Asia, have now not in defiance, but under Patronage of truce, sent such sweet enemies, as are able with their very looks to make a greater conquest, then all hardy knights with their Lances, if then Madame unarmed as we be, beauty take us at discobert, and make a breach maugre our teeth into our rampiers, yet holde we our selves good soldiers in that her weapons are enchanted, and such as the more they are resisted the more they pierce. Polixena who as shee was faire, so shee was wise, seeing how clackelike Achilles began to claim her by the Elbow, willing to let him know she was able to spie a pad in the straw, cut him off in the midst of his talk with this answer.

I cannot thinke fit but my father Priamus standeth in better hope to tie the Pavilions of his enemies with a Brande, then with a Bowe, and putteth more assurance in the valour of his sonnes then in the counsell of his Senators, yet knowing the Goddess Pallas whose sacred Palladium we have in
Troy

Troy, useth as well a pen as a speare, he counteth policie a necessary friend to prowesse, and a schollers Lincoln weath, no disgrace to a fouldiers steeled Helmet. But whereas in dishonour of our knights, you alledge he hath sent Ladies to make a conquest by beauty that cannot be atchieved with the sword: This were (good sir) but a slender shift to deceive himselfe, for we know that the eye being impartiall in censuring of coullers never flattereth it selfe in the imblazing of beautie. The Gretian Ladies then being far our superiours in those favours which the Graces gibe, commendeth us to blush at comparisons, I must as simple as I am suppose your conjecture dissimuled, sith so little probability ozaves me on to believe. But put case this supposition beare some likelihood of truth. Doe we not know our enemies are Gretians, taught in their Schooles amongst their Phillosophers, that all wisdom is honest that is profitable, that their heads are as full of subtilty, as their hearts are of valour, how their thoughts are plumed with the feathers of time, and that fancy hangeth at their eyelids which never maketh so deepe an impression, but it may be shaken off at every winck for an instance. Give me leave to alledge Theseus, who was as valiant as moss, and yet saith Helena, as variable as might be. When sir seare not our forces, for we Ladies come but to fetch her, neither to see as desirous to choose, nor to be seene as willing to please, onely to trie the Gretian courtesie, and that we looke for by promise. Achilles amazed with the checke of such an unlookt for mate, perceiuing that the Ladies of Troy had a deepe insight into the Gretian actions, blusht at his owne conceits, in that he knew better how to redouble a blow upon his enemy, then gibe a counter checke to such a subtill reple, yet following his schooling, thus he made answere,

It is hard indeede Hadam, to harbour believe in the bosome of mistrust, or to blinde suspicion with a false couller, especially when conceipt standeth at the doore of an enemy. But were there a league betwene Asia and Græce, as a flagge of defiance waith over the walles of Troy, then might a cripple halt without checke; whereas now, tread we never so even, oer steps are supposed stony. But time the perfect

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Herald of truth shall proue the Gretians so farre out of lobe with the God Iandis, that howne hee neuer so much they will not offer him a mite for a Sacrifice. Your honour my Lord (quoth Iphigenia) doth but dreame with Endymion in the mount. Etomens wills are peremptory and like Faulcons, sometime they will hate at full fist. Time is the best orator to a resolute mind, and therefore argue not where a principle is denied, for there the party is credulous. Let lobe alone for wee come not to feede our eyes with beauty, no: our eares with passions, our countrey smoake burnes cleare enough for to warme us at, setting downe, which rest, I pray you my Lord whose tent is this that appeareth so rich. Achilles seeing the stone was so pure that his coine would heare no sooth, fell from his amorous prattle and told her that the formost of azure billie, topt with a Dragon, pierced with a speare, was the Pavillion of their generall Agamemnon: what: the father (quoth Polixena) of Iphigenia so famous for her wisdom and chastity, whom the Gretians have so honozed in their madrigalles as a second Diana: The same (quoth Achilles) and so Madam you are welcom to the Greekish host, leaving of thus their private prattle, Agamemnon accompanied with aged Nestor and other Lords, stood at the doore of Achilles tent ready to intertaine the Trojans: who with the rest dismounting from their horse, Hector pazing hand in hand with Achilles, Troilus with Vlisses, and Helenus with Patroclus, they were together with the Ladies in great magnificence conduced into the inner part of the pavillion: where Agamemnon after hee had saluted the Lords, and welcomed the Ladies, he presented the Trojans with as brave a spectacle, as they incountrd the Gretians, for there came out in most rich attire, Iphigenia, Bryceis, and Cresida, thre nothing in seriour in favours to the daughters of Priamus: an interchange of courtesie passed between these Dames & some parlee had which I overpasse, they sate down to dinner where sumptuously serbed, taking their repast without any great talke: the tables taken up Vlisses naturally desirous to have an insight into the manners of men, began to break their silence in this manner.

I can but wonder worthy Lords of Troy at the madnesse of Paris, that allured by the rare passed he seas to possesse him self of a supposed Jew, with his own countrey soile afforded far more precious Jewels, but losse is the Margarite accounted of in the western world where it is found, then the seed Pearl in a strange countrey where it is unknown thoughts, the farther they wade, the sweeter: and desires ended with perill, savour of the sweetest delight. Open praises are counted secret flatteries: but the mouth of an enemy seldom overflows with good words, if then without prejudice I may speak of wisdom at the shrine of Apollo, Let me say curious knights that your Dames, if either the rest be like these, or their daily actions may be measured by their present behaviour: are beautiful as favoured by nature in their exterior lineaments. Wise, as graced with a divine influence, sober & silent, as portending a temperate and unsained chastity. The perfection of nature consisting in these points: I marvel Paris would make his choise of such a peere: and hazard the welfare of his father, countrey, & friends for a woman onely indowed with the bare title of beauty, such a fading good as scarce can be possessed before it be banished. Cressida tickled a little with a selfe conceit of her owne wit, willing to let the Trojans know the praise of her speech was as fair as the form of her face, and that womens tongues pierced as deep as their eyes, interrupted Ulysses in his talke thus.

And as great marvell my Loves have with the Ladies of Cretia, that Hector & his brethren, so famous through all the world for their martial exploits, should bear armes in her defence, whose dishonesty raiuates both their fame & their countrey. I justice giving every man his due, allots little praise to her to desire a man of his wife, which is the surest & simplest. The faith of a knight is not limited by valour but by vertue: fortitude consisteth not in hazzarding without feare, but in being resolute upon just cause. Helena is stolen, a fact repaid with infamy. Menelaus is injured, a thing crying for revenge the princely souldiers of Troy defende such a matter with the sword: a shameful victory, if happily they might obtain the conquest. Hector as cholerick as he was scrupulous, crying forth no longer debating with himselfe, made her thus answer.

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As *Madame Justice* is a vertue that gives every man his owne by equall proportion, so revenge the swiftest content to persons thwarted with injuries, lookes not to end his actions with an even ballance, but useth *Legem Talionis*, repaying like for like: stirring up their fier with a sword, and so by haste weighing downe the scales with Leade. As my brother hath brought a trull from Greece, so myne Aunt, perforce (a faulte far surpassing this fact) was stolne from Troy, and from the Daughter of a King made a servile Concubine: Nature, that despite of time will scowne at abuse and honour: that hurt thirsteth to salve her selfe with revenge, hath taught us (although we offer *Helena* thoughts fit for her offence) to maine taine my brothers vnde with the sword, not to allowe such a fact honorable but as holding it princely, with death to requite an injury. If then (quoth *Achilles*) honour hangs in revenge, I hope our resolute minds to acquite *Menelaus* abuse: shall witness to the world, we preferre a princely thought before a private life, and chose rather to die satisfied then live dishonoured. *Troilus* willing to shew that the weapons of Troy were as sharp grounded as the swords of the *Gretians*, & that seare had as little privilege to creep within their walls, as to lurk within the other tents, made *Achilles* this answer.

My Lords of Greece, the talke of a Souldier ought to hang at the point of his sword: threats are not to be menaced with the tongue, but with the lance, and time craves a proportion in all things: we came to see the order of your *Babylions*, not to discourse of attempts in battaile. To sacrifice the talke of warres to Mars, before Ladies, is to offer a drum and Trumpet to dainty *Venus* for a present. Greece complaineth of injury, Troy is impatient of dishonour: both grieved aime at revenge. The truce expired, let the doubt by the favour of the Gods and fortune be decided. The *Gretians* greatly commended the reply of *Troilus*, so tempered with mildnesse and valour, as he seemed to hold a martiall peace in his forehead. *Villies* grieving that he was the author of this farre, seeking subtilty to cast the shackle of his owne foot followed his former parties in this manner.

He thinks me not so forgetfull (woy the *Aceosians*) either of time

time or place, that my intent was to mingle the bitter potions of Mars with the sweet liquor of Bacchus: that I meant to make a concord betwix the Trumpet and the Lute, or by rehearsing of Paris loves, to call in question our open wars: Surely least time should accuse us of niggardise, and the Ladies growe too melancholly by overmuch silence, by accusing Paris of folly I thought to discover the force of fancy, which partiall in her Censures prooveth beauty more predominant in affection, then vertue. Helena was faire and a Queen, witty and therefore the sooner wonne, but yet dishonest, a cooling-Carbe to desire, a staine manifest to the minde, and yet so quickly overslipt by the eye, as it shewes how little fugitiuall the thoughts bee of unbrideled affection.

Had the Trojans (quoth Iphigenia Academis) like to the Grecians, or were their cities peopled as well with Philosophers as Soldiers, Paris had learned by their wise precepts to have preferred Vertue before Beauty, and not to have bought repentance so deere-Pallas stands sacred in Troy, but Priamus and his sonnes looke at the Spear, not at her booke: they find in her forehead warres, but they see not in her breast the portraiture of wisdom, they peruse volumes of martiall discipline, but know not a point of morrall Philosophy, which is the cause they measure all their passions by will and call Venus a goddess onely for her outward glory. Andromache hearing haile hardly Iphigenia did inbeigh against their want of learning, thought a little to be pleasant and yet satisfactory so that she made her this sharp answer.

Indeede Madame you say well: The Grecians have such a selfe-conceit in their wisdom, as they count all Barbarians that are not limited within the confines of Greece, and so studious are they of philosophy, that every oconomicall state stands upon precepts, the wife saies not Salve to her husband, but she hath a warrant of her action from the Philosopher: our Ladies like homely huswives beguile time with the Distaffe, your dames apply their mindes to their Bookes, and become so well lettered that after long study they prove as vertuous as Helena: give me leaue Madame to bring her for a president of your philosophical wisdom, as well as you in-

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Duced Paris for an instance of our barbarous ignorance.

Iphigenia seeing her selfe so clarkely overtaken in her own
irretrievable blisht, and the noble men smiled to see how smooth-
ly Andromache thimatered her presumption, But Bryseis wil-
ling to shew her skill, made Andromache this answer.

And yet Madame by your leave, the particular instance of
one wom. in condemnes not the generall proofe of good letters,
Helens dishonesty is no prejudice to the study of philosophy,
neither doe our Grecian Ladies blush at her folly: sith what
Greece esteemeth as an able, Troy harborzeth as an Idoll,
wherein we may say without offence, that (such like such let-
ture) that which the Citizens love in their hearts they main-
taine with the sword: Venus intreated Iupiter for Calisto
when Diana had exiled her for a refuse, & so Priamus honours
her for a Goddesse that we hated for a Strumpet. Cassandra
who at this while buried up this talke in silence, at last as for-
ced to speake in defence of her countrey began in this maner.

Greece indeed sparreth with Philosophers, the fathers
and forefathers of wisdom, but the learned deliver that in
precepts which the people never put in practice: Apollo the
gloze of Greece and God and prophet at Delphos: saith, that
vertue is not perfect without affection, that study and contem-
plation is frivolous nisi ad iugatur actio, for it is not sufficient,
as Hermes Trismegistus your great Philosopher affirms to
spend time in the knowledge of any Science, unlesse by attai-
ning unto that skill we shew the fruits of such doctrine in our
lives. When if action must of necessity be soyled to study and
cōtemplation, otherwise a vertuous and happy life is not per-
fected, then we Barbarians may boast of our own disposition,
that honour vertue in our daies, which you onely account for
a Goddesse in thought, we through ignorance have fetched a
Varlot from Greece, and you that are learned make a chal-
lenge to retall vice with the sword: whose folly is the greatest,
let the verdict of one of your philosophers witness: whose cen-
sure is, that qui inuito Pecat minus peccat quam qui sponte pec-
cat. The philosophicall answer of Cassandra so satisfied the
Grecians, as they admitted her speech, and held her reason for
an Oracle. Al driven with this censure into silence, as Vines

he was full, thought to be full, and therefore made this reply.
It is not strange, Hadamir by your what self, that Philosophers
are honoured in Troy, that you have their precepts so
well in memory. They which sacrifice to Neptune can talke
of the sea, and such as honour Mars of warlike discipline: the
strings of the heart reach to the tip of the tongue, thoughts are
blossomes of the mind, and words the fruits of desires. Your
physical reasons betraies a good naturalist, and your opinion
of morall actions, an insight into Philosophy: therefore Ha-
damir to give to every one their due, we cannot but confesse that
Trojans are as wise as warlike, & the Ladies can apply the
eye as well to the booke, as the finger to the distaffe: yet to set
truth in her prime, let me say this much without offence, that
never have I seene lawlesse love, and without love, nor the
nuptiall bed defiled escape without revenge: men determine
but the gods dispose: humane actions are oft measured by will,
but the censures from above are full & peremptory. Fortune
is a goddess but hath no priviledge in punishing of faults.
Which one of our Poets noting well, by a plague inflicted for
some offence, verbeth this reason also, *et non est sciri*, it was the
will of Iupiter. To confirme which, if the Trojan Lords and
Ladies give me leave, I will rehearse a pleasant history.

We heard (quoth Cassandra) before any such name with
in the ken of Troy, that Agamemnon was full of many
chilles of contagion, Nestor of wisdom, Vlisses of eloquence,
and the rest of the Lords indued with sanity and severall
vertues: to make a proove of which, for that I have is oft pro-
digall in her praises, we adventured this parlee: and therefore
paying thanks for your paines, we promise to be silent and
to rest to your discourse. Vlisses taking her word for warrant,
seeing how all the company settled themselves to silence, be-
gan in this manner.

Vlisses Tale. A Tragedy.

In our country of Greece, & a province called Ithaca, as the
Annual records makes mention, there raigned a prince na-
med Polimestor, happy as one favoured every way by for-
tune: for he was graced with a diadem as of roiall parentage,
boone

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beque to command, rich in possessions, able to be liberall in all his attempts, wise, as sought to for his censures, like a second saint of Delphos, and martiall, as accounted one of the best souldiers in his time : indewed with these speciall labours, and adorned with sundry vertues, hee was feared of his enemies, as one that ended his quarrels in rebenge, and loved of his friends as a prince, limiting no time in friendship, being every way of such perfect disposition both in the complection of his body, and constitution of his mind, as it was a question whether the lineaments of his face, or the proportion of his wisdom held the greater supremacy. Polumestor being thus happy, for that nature and fortune had made him so specially happy, the goddesses, whose actions are measured by inconstancy, willing to place him on the top of the highest pyramides of blisse, that so being a mark for envy the fall of her whole, might be the end of his content, and the deep declining to misery, gave him in the prime of his yeares a wife, by birth royall, faire by nature, and learned by education, graced with such sundry excellent and exquisite qualities, as might not onely tie the affection of her husband by endlesse desire to like and love her, but also force fame to make such report of her supposed vertues, as the world should not onely admire her perfection, but count Grace happy for possessing so faire and vertuous a creature. But as the Panther having the fairest skinne hath the most infectious breath, and as the tree Alpina is the moze bitter, the smoother his barke is: so nature having drawn such an absolute counterfet of beauty, as might discover what her cunning could asoide, yet had placed in the midst of such a mirror so imperfect a mind, as the stain of the one did adde a disgrace to the glozy of the other. For this Lady whose name was Medina as shee had an exterior kind of discretion so warely to moderat hir actions, as report could not pry into her deeds, so inwardly had she such a subtil dissimulation to cloak the foulest spot of vice with the maske of vertue, that fame feared to enter into that discovery of her thoughts, so equall was that outward proportion of her behaviour. But time that her that best imblazeth the conceits of the mind, willing to make an Anatomie of her deceits began this Tragedy in this manner.

to Philautus.

In the court of Ithaca there serued a Gentleman of good parentage, though of small patrimonie, who conetring to make a supply of his want by the labour of his Prince, ineboured himselfe to all laudable qualities, not onely in the exercise of his body, but in the vse of his mind, as well I meane, in wearing the Latmyell with Pallas, as the helmet with Mars, being so courteous both in duety to his superiours, and in affability to his equals, as he was generally loved and honoured of all men.

Vortymis, for so was the Gentlemans name, liuing thus fortunate, because favoured in the service of his Prince, thinking that the suite of time was savorized with all one taste, found that he was as the slipping of Ianus double faced, having as well wrinkles in the one to prognosticate mishap as dimples in the other to make assurance of prosperity: for enby resembling the serpent H. dalspis, that alwayes purgeth his vename on the fairest flower, seeing that Fortune had resolved to make him a lease of his happinesse, joining in league with fancy, the woyme that biteth soett, the flourishing blossomes of youth gave him such a bzaic by the meanes of beautie, as he for a while thinking to be but a small checke, found at last to be so hard a mate as no gift, but misery could countermaund. For the Princesse whose hand sacrificed perfumes to Vesta when her heart offered smoking thoughts to Venus, noting the perfection of Vortymis (as womens eyes delight in the variety of objects) seeing that the sharpenesse of his wit (a sparke that soonest inflameth desire) was answerable to the shape of his body, and that his minde was adozned with so many sundry good qualities, that if his fortune had bene equall to his face, his deserts might have made him a Prince: she began so farre to enter into consideration of his vertues, that hazarding too rashly in so dangerous a Labyrinth, she felt her minde begin to alter, and her affections to stoop to such a stake as repent she might, but recall she could not. But taking these thoughts for passionate toys that might bee thrust out at pleasure, cursing love that attempted such a change, and blaming the basenesse of her mind that would make such a choice to apoise the hyrene that inchaunted her with such

Euphues his censure

deceitfull melody, she called to one of her maides for a Lute whereupon singing a solemn madrigale she thought to beguile such unacquainted passions, but finding that musicke was but to quench the fire with a sword, feeble assaults to be so sharpe, as her minde was ready to yeelde as vanquished, shee began with diuers considerations to suppress this frantick affection, calling to minde that Vortymis was but a meane gentleman, one for his birth not worthy to be looked at of a Princesse, much lesse to be lobed of such a mighty Potentate, thinking what a discredite it were to her selfe what an infamy to her husband, what a griefe to her friends, yea what a mighty shame should be guerdon for such a monstrous fault, blaming fortune and accusing her owne folly, that should bee so fond as but once to harbour such a thought as to falsifie her faith to her husband, or stoop so low as one of the meanest of her subjects. As thus shee was raging against her selfe, Love feared, if shee dallied long to loose her champion, slept more nigh and gave her such a fresh wound, as pierst her at the very heart, that she was faine to yeeld maugre her former considerations and forsaking all company to get her into her priuy garden, where being solemnly set in a coole Arbour, she burst forth into these passionate teares.

Unfortunate Medina, hath shame hitherto feared to speake ill of thy thoughts, and shall report now dare to misconsterne of thy actions: hath Grace honoured thee for thy vertues: and shall the whole world at last abhorre thee for thy vanities: shall the Ladies of Ithaca, who alledge thee for a precedent of chastity, blush when they heare of thy unbridled fancie: say shall Polimestor, who desired thee for thy honourable qualities, have cause to loath thee for thy dishonest conditions: No Medina, thinke this, there is no sweeter friend then fame, nor worse enemy then report: Princes thoughts as they are royall, so they ought to looke no lower then honour. Poore is homely Baucis accounted of for her honesty in her poore Cottage, then Venus with all her amours in her sumptuous Temples: and yet Medina, Love is debine, feared of men, because honoured of the gods: not to be suppressed by wisdom, because not to be comprehended by reason: with-
out

out lawe and therefore aboue all lawe. And why fond woman dost thou blaze that with prayles, which thou hast cause to blasphemie with curses: offer not dobes to Venus, but Hemlocke: seeke not to extinguish the flame with oyle, but temper the sweetest potions with the sharpest vinegar: yea Meddina, bling at thy fortune, thy choice, thy love, sith thy thoughts cannot bee conceived without secret shame, nor thy affections uttered without open discredit: farrre are these fancies or rather follies, unfit for thy birth, thy dignities, thy kingdomes: hast thou not heard as an oracle from Apollo, that it is better to perishe with high desires, then to liue in base thoughts? Daphne chose rather to lose her humane shape, then to make shipwrecke of her honesty. But yet Vortimis is beautifull, a fauour fond soole, framed to saede the eye, not to fatter the heart, he is wise, so thinke he is vertuous and will censure of thy actions according to desert, not desire: Wist, being both beautifull and wise, why should he not bee loved: wilt thou so farrre forget thy selfe Meddina, as to suffer affection to suppress wisdom and love to violate thine honour. Let consideration (the enemy to untimely attempts) tell thee that repentance in infamy is no amends, that there is no salve against the hurt that cometh to reposte: that honour lost biddeeth a farewell to hope, feare then to hazard that for the gaine of a momentarie pleasure, as is so precious, that once crackt it can neuer be recovered; how dismall would the fact be to thy husband, how sorrowfull to thy subjects, how grieuous to thy friends, how glad some to thy foes, the greatest griefe of all, sith the smile of a foe that proceedeth from envie, is worse then the teare of a friend that cometh of pittie.

These premises then duely considered, preferre not a bawly corne before a precious Jewell, let not a fading content before a perpetuall honour, suppress the affections, and cease to love him whom thou couldest not love unless blinded with too much love. As thus she was perplexed with sundry passions one of her Ladies came into the Arbour whereupon she ceased her complaints, hoping that time would weare out that which fond Love and Fortune had brought, calling

Euphues his censure

for her wylke, that with easie labours she might passe over her new conceived Amours. But see the old saying. Natura expellas furca tamen usque recurrat. Nature hath such a predominant power over the mind as the ramage Hauke will hardly bee reclaimed, the Tigre will never bee tamed, the Snaike cannot be enforced to be swift: For, a woman that resolvethe, possible to bee perswaded by reason, with Medina proved true, so so did the remembrance of her late conceived love alienate her thoughts from her wonted disposition: that shame and dishonour the greatest preventers of mishap, were no meanes to disswade her from her determined affection: in so much that not possible to hise fire in straw, nor to smother up fancy in youth, shee bare such a favourable countenance to Vortimis, that not onely her selfe but the rest of the Court marvelled at her submisse familiarity: yet in that her grace had heretofore troden her downe so even, as no step was so much as thought awry, they construed all to the best, and thought her favour towarde Vortimis, proceeded as a rewarde for his vertues, not from a regarde to his beauty. But at last being Venus scholler, and therefore daring with her to dance in a net: she so manifestly discovered her affections, as all Ithaca spake of her fancy, and the Gentleman himselfe began to blush at her folly. For wheresoever hee was resident shee made it her chamber of presence, his wordes were musicke, and construed with proportion, his looks were Balenders of her thoughts, for if he smiled shee could not but laugh, and every frowne of his made a wrinkle in her forehead, he did nothing but if she were present past with a plaundite: to be chiefe, she noted the sequell of his life by the censure of his owne doings. Which well marked by Polumestor hee beganne to bee a little jealous, but measuring in his consideration her forepassed life, hee began thus for his owne suspition to indeigh against him selfe.

Shamest thou Polumestor to bee so inequall a Judge, as to reward vertue with distrust, or to be suspitious where no occasion of doubt is offered. Knowest thou not that among all the passions wherewith human minds are perplexed, there is none that galleth with redlesse despight, as that infectious

to *Philautus*.

Soze of jealousie, for all other griefes are to be appeased with sensible perswasions, to be cured with wholesome counsaile, to be relieved by want, or by tract of time to be woene out, jealousie onely excepted, which is so sauced with sucities, doubts and pinching mistrust, that who so seekes by friendly counsell to race out this hellish passion, sozthwith suspecteth that he gi-
veth this counsell to cover his owne guiltinesse : yea, who so is pained with this restlesse torment, doubteth all distrusteth himselfe, is alwaies frozen with feare and fiered with suspic-
on, having that wherein consisteth all his joy to be the leader of his misery. Yea Polimestor it is such a heavy enemy to that holiestate of matrimony, solving betwene the married couple such deadly seedes of secret hatred as love being once raged out by sacklesse distrust thereof, through envy ensteth bloody revenge. If then jealousie be such a fiend as pestureth the mind with incessant passions, suffer not Polimestor such a Saturnine infusion of melancholie to be predominant in thy thoughts, uppose the proue of thy wifes vertue as a defensor to withstand suspicion, thinke her private familiarity with Vortimis, is an honest courtesie that springes from a royall courage, not from a dishonest Concubine : suppose the best least in urging a blamelesse minde, shee beginne to hate and indeavour to revenge. And in this resolution Polimestor rested using his Lady with such good and wonted favour, as might have drawne her from her foolish determination, for seeing her given to be solitary and sad, he provided shewes, triumphes, masques and other pastimes to recreate her mind, but love that attempteth a secret joy with an open grieve, gave no content, but a pensive musing of the successe of her new thoughts : which thus fondly laide to the view of every one. Vortimis not so blind but hee could judge of colours, espied by the halfe, what the whole ment, and therefore puffed a little up in conceite with the favour of a princeesse seeing opportuni-
ty laid her hairie forehead on his lappe, he beganne somewhat partly to pry into the exquisitnesse of her perfection, seeing she was passing beautifull, and that majesty added a grace unto Nature, and being of royall parentage, beauty decked na-
ture with dignity : this interchange considered, so charmed the

the poore gentlemen affections, that saine hee would haue made requital of her labours with like courtesie, if her pzince, by state, had not quatted his presumption with feare: hovering thus betwene two streames, at last, hee brast forth into these bitter complaints.

Doest thou not know poore Vortimis that actions wrought against Nature reape despight, and thoughts aboue Fortune, disdaine: that what bird galeth against the sunne but the Eagle, wareth blinde, and that such as steppes to dignity if unfit, fall: that thoughts are to be measured by Fortune, not by desires: how fallcs come not by sitting low, but by climbing high: shall therefore all feare to aspire because some hap to fall, no Vortimis thou art laboured: yea and fancied of a Princesse whose dignity may shield thee from mishap, ah fond man, dost thou count every dimple in the Crake a decree in the heart, every laugh a warrant of love. Venus lookt on more then shee loved, or els shee was passing amorous: womens smiles are oft more of custome then of courtesie, and pzinces are prodigall with their eyes, when they are nigardes in thoughts, so; thinke not fond man that Eagles will catch at sties Cedars scope at bzambles, or mighty pzinces looke at such homely peafans: no, no, thinke her disdaine is greater then thy desire, shee is a pzinces that respecteth her honour, thou a beggers bzatte that forgettest thy calling, cease then not onely to say, but to thinke shee loves thee Vortimis with these pithy perswasions somewhat appeasing the sparkling flames of love that had already warmed his brest, applied himselfe to his wonted exercises, in hunting, hauking, running at tilt, and other pastimes wherein the king tooke chiefest delight: suppressing his affections with the due consideration of her majesty and his meane estate, and counting it frenzie not fancy, to cobet that which he very Destynies would deny him to obtaine. But Medina was more impatient in her passions, so; love so fiercely assailed her that neither place, company, time, nor musicke could mitigate any part of her lawlesse martyrdome, but did rather farre more increase her maladie. Whame the handmaide to dishonest attempts, would not let her craue counsell in this case, nor feare of

of report suffer her to reueale it to any secret friend: but shee made a Secretary of her selfe, and did participate her thoughts with her owne troubled mind. Lingring for the time, till at last fortune willing in a sweet fig to present her bitter worme wood, found such fit opportunity, that Vortimis and shee met alone in the priue Garden, where (as bush by continuance groweth into impudency) shee reuealed unto him the name of her desires. Vortimis, for that custome in offending, had not yet taken away the feeling of the fault began to blunke, and whether it were for conscience, or feare, began with great reasons to perswade Medina, from her determined folly. Shewing first what an offence adulterie was to the gods, how such unlawfull actions did more displease the heavens then men, that nuptiall faith violated, did seldom or neuer escape without reuenge. Hee laide before her face that Portomestor was his soveraine, and a king to whom he was bound by duety and allegiance recounting what sundry fauours hee had receiued at his hands, and what villanous ingratitude it should bee to requite him with such disloyaltie: hee tolde her that princes are glorious objects to bee gazed at with euerie eye, that their doedes are euen table talke among beggars: that shame and infamy followeth at the heeles of unbridled lust, and report glorieth in blazing the mishappe of Whores. These and such like perswasions of Vortimis could not preuaile to diswade her from her wicked resolution, but remaining obstinate in her determination, her fury is fiered with rage at this repulse, as it could not bee appeased with reason, shee beganne with bitter taunts to take up the gentleman and to lay before him two bailes, preferment and death, promising if hee graunted her desires to be a meane for his advancement to high dignities, and vowing if hee rejected her love as refuse, shee would with injury worke then death, requite his scornfull cowardize.

Vortimis seeing that to perswade Medina any more was but to strike against the streame (as few intreaties leaue to lead to vice) consented as secret opportunity should give them leaue, to be her faithfull seruant and friend at command. Medina hearing this friendly conclusion of Vortimis, promised

Euphues his censure

in requitall of his graunt, that neither time, nor aduersē for-
tune should diminish her affection, but in that despite of the
destinies she should be alwaies faithfull, and thereupon for
feare of further suspition, she went into her chamber, leaving
Vortimis in a doubtfull dilemma which he began thus to dis-
cuss with himselfe.

To true it is Vortimis that unjust offences may escape
for a time without anger, but neuer without rebenge, that
what the gods deferre they take not alway, that delay in pu-
nishment is no priuiledge of pardon, feare then Vortimis to
commit that which thou oughtest to feare, if not past all feare:
Adultery, yea, adultery vile wretch, for thou canst not grace
the crime with a better colour, a fault so opposite to the hea-
uens, so contrary to nature, so odious to men, as the gods re-
beng without forgetfulness. Beasts by mere instinct of
nature abhorre, and men (as a fault most impious) censure
with the guerdon of death. Truth, but 'tis a princeesse that per-
swades, a Quene that holdeth in the one hand death, and the
other dignity: ah Vortimis what then, the higher honour is
seated by vertue, the deeper is her fall overthrowne by vice,
the greater the persons be that offend, the more foule and
lothesome is the fault. Woe thoughts as they are odious so they
are inconstant: hot love is sone cold, and faith plighted with
an adulterous bow, as it is tyed without conscience, so 'tis
broken without care, conscience, yea, conscience Vortimis,
which is such a worne that fretteth like the Seres woole: se-
cretly and deeply, easily gotten, but hardly worne out. What
so is rubbed with the Stone Galacie's will neuer be hot.
Flesh dipped in the Sea Egenum will neuer be swete. The
hearb Tragion being once bit with an Aspis neuer groweth,
and conscience once strained with trecherous adultery is al-
waies tyed a guilty remorse.

But yet remember Vortimis that folly refuseth gold, and
frenzie preferment: Wise one seeketh after dignity, and
counsel after gaine: a pound of gold is worth a tunne of leade:
great gifts are little gods, there is nothing sweeter then pro-
motion: no lighter then repose: care not then for conscience
so thou best rich, if not chaste yet charely, steppe not at a
straw

a strait, but prefers an ounce of dignity before a scruple of honesty: and with that she shayed as halfe out of love with his owne wicked resolution, for having mustered these as such like words, seeing either he must dye with a cleare mind, or live with a spotted conscience, he was tumbled with divers cogitations, till at last fancie growing to be predominant over vertue, he yielded to the alarmes of lust, and seeking after opportunity, found the desires of both their minds satisfied: Remaining thus drowned a while in this supposed pleasure, doubting as feare is the companion of a guilty conscience, that their wickednesse should be spied, they determined as secretly and speedily as might be, to flie out of Ithaca into Samos, that harbouring there unknowne, they might end their delights without disturbance, for they knew if ever (as time is a bad secretary) their adulterous practises should come to the eares of Poluxestor, a worse withap then death should be allotted for their ingratefull mischief, resolving therefore upon departure, least delay might breede danger, and the grasse be cut from under their feet, they febrilely settled themselves to their secret indevotions, for Vortimis who was skillfull in the depth and dangers of the harbours, ports and creeks about Ithaca, provided a barke and laid it ready as soone as wind and weather would permit to make way, for hee had warped it down into the maine, and let her ride at Anker: and Medina had gathered together a masse of treasure, all her rich and costly Jewels, yea, whatsoever was any thing precious in the whole pallace; which by a man of hers who onely she made privy to this practise, was conveyed into the ship: Fortune willing under the suppose of their felicitie to hide the very substance of their misery, brought the wind about so faire for Samos that Vortimis giving the Queene intelligence, passing out at a Posterne gate they went downe to the shoare, where the Barriners ready with a Cock-boat to set them a boarde hoysed sailes, and singling into the maine, had farewell to Ithaca, These two thus favoured as they thought by fortune had so happy a gale, that in short time they arrived at the desired harbor, where bountiffully rewarding the Barriners for their paines: the Master of the shippe to colour

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his voyage made for another Coast, and they remaining as strangers, placing themselves in a Country village lived peaceably a long while unknowne. But to returne to Polimestor, who missing his Wife, and wondering what the cause should be of her long absence, for that supper was ready, and they stayed onely for her presence, made inquiry of the Ladies where her Majestie was become, and caused diligent search to be made, for that the time of the night was not to make any longer walke. Her Ladies returned answers, they knew not of her departure, the King halfe suspicious befoze, became now a little jealous, and demanded where Vortymis was, no man could tell or make direct answer of his being, which set the King in a fury, so that passing himselfe, with his sword drawne thorow every priuie place, at last not finding what he sought for, hee was constrained to use patience perforce at so straight an erigent, and so quieted himselfe at that time, unwilling by an open discovery of his thoughts to breed a manifest infamy to the Quene: the Court being thus in an uproze for this night, the next morning one of her Maies of honour being strictly examined, confessed that her Grace had made conbance of all Treasure, Jewels and Apparell, and was secretly departed with Vortymis, but whither shee knew not. Upon this the King sent diuers Noblemen to make search in every place, and in every part if it could bee knowne of her passage, but returne was made in vaine, and he onely rested resolved that shee was fled away with Vortymis: Continuing thus pensive, the griefe of her absence (for that love in excesse yeeldeth to no censure of reason) so overcharged the King with melancholy, that hee fell into a quartaine fever, and was brought so low as his subjects hoped for no life, so that as men distract of their wits, they passed away the time in bitter complaints and sorowes. But time (the sweetest phisition that alloteth a medicine for every mishap) so alienated the Kings mind, with a due consideration of her incestuous behaviour, that finding it folly to set that at his heart which other set at their heale: Contrary causes producing contrary effects, love wronged by injury halfe turned into hate, he beganne to take heart at grasse, and so changing his

his melancholy into mirth, wared daily more strong in the constitution of his body, so that within the space of a moneth he adventured to walke abroad, and to comfort him the more in his conceit, hee heard newes by a Passenger that came from Samos where the Quene and Vortymis were: how as man and wife they liued in meane estate in Samos. The King smiling at the force of unbribled lust that maketh no exception of fortune, caused the Passenger to stay in the Court while he should consider with his Counsell what were best to doe: for his minde was diuersly perplexed. The injury proffered by her adulterous departure, willed him to cast out no lure to such a haggard as would turne taile to a full fist: but love that amidst the coldest Cinders of hate had smothered up little sparkes of sozepassed affection, perswaded him to thinke no fault so great but might be salued with honest repentance. Againe, he called to minde that the Governor of Samos was his enemy, who if by any meanes hee should become privie to this fact, would not onely incourage his wife in her wickednesse, but as a foe laugh at his mis-happe: hovering thus in sundry cogitations, at last thus hee resolved with himselfe to send a friendly Letter to Medina that shee should returne with as much speed as might bee to Ithaca, but the better to manifest Polumestors meaning as nere as I can guesse, these were the contents.

Polumestor to Medina health.

To beginne Medina with a discourse of thy follies, or my sozrowes, were but in penning dolone my thoughts to aggravate my griefes, and in committing such a chartell to thy view to rub a scarre halfe healed. Omitting therefore such needlesse Preambles, let me say that love as it is variable, so it is mighty, inforcing his effects without denyall: for as by constraint it wrought in thee a new choice, so it hath tyed me perforce so partially to thinke of thy fault, as injury offering no disparagment to affection, I have upon thy repentance resolved quite to forgive and forget such folly: Venus hath her charmes

Euphues his confute

Charmes so, inchant, fancie is a sorceresse that bewitcheth the senses, every misse must not breede a mislike, and first of. Since they say, crabe pardons of course: I consider Mædy- na, the purest glasse is most brittle, the finest Lawne taketh the soonest staine, the highest honour the readiest fall, and the quickest wit the more easily wonne: others have forerunne thee in the like fault, and have bene forgiven, returne thou with such resolved repentance, and I bow before the gods to grant thee like pardon. Let Vortimis remaine therefore for his punishment in exile, but for that hee was thy friend, leade him the Jewels, that although he live banished, he may live rich. Doe this Mædyna and doubt not, for I write no treacherie: and if I should better were thou dye in Ithaca repentant, then live in Samos dishonest: Farewell, and whatsoever thou doest I have forgiven thee, but shall never for- get thee.

He whom no injury shall alienate

Poluxestor of Ithaca.

This Letter thus ended by the consent of his counsell, he sent it by the forernamed messenger to Samos, causing him to be accompanied with two or three of his nobles disguised, that his commaund might be wrought with more efficacy: they having received their charge, apparelled like Merchants, carrying over some small commodities with them, departed: and as fast as wind and weather would permit, came over to Samos, where being safely and speedily arrived, making offer of their chaffer to sale, the better to passe the country with- out suspicion: the messenger that brought newes first to Poluxestor, leading the nobles, went himselfe alone with the letter to the Village where the Duene remained. Comming thither contrary to his expectation, he found that Time the Mother of mutability, had made a strange Metamorphosis since his last departure, for meeting with her servant, who through her inconstancie grudged at her actions, he did understand that Mædyna misliking of her old choice, through the tickling desire of a new change, had so cunningly feasted Vortimis of a banquet, that closely giving him some im-
ned

non posson, the next day he was found dead in his bed, the end
of such adulterous ingratitude, as preferring the love of a
strumpet before the lawes of the gods, running headlong upon
misshap and revenge. His death being passed over with a few
fained teares, as womens eyes shew both sorrow and dissimu-
lation, her mourning moneth was scarce ended, but she was
fallen in love with a Gentleman in the same towne, (the sup-
posed cause of Vortimis overthrow) who aiming at her beau-
ty and riches, two great perswasions to affection, intertained
her with such favours, that she onely thought her content
in his company. This notice by her servant given to the mes-
senger, somewhat amazed him when he entred into the con-
sideration of the inconstant disposition of Concubines, yet going
forward to his purpose, he found opportunity to deliver her the
Letter, which when she had read, and thoroughly construed o-
ver the contents: conscience the waine that galleth with re-
morse, pincht her so at the heart with remembrance of her
forepassed life, & shame of her present estate, that blushing at
her owne thoughts, she burst forth into teares, halfe resolved
to accept of her husbands proffer: But lust that still kindleth a
restlesse heat of desire, had so poisoned her in obduracy, sea-
red that her husbands promises were but traines to revenge,
shame to returne into Ithaca from whence so shamelesse she
had fled with such infamy: all these considered, made her op-
pose resolution to remorse, and to cast the letter presently into
the fire, with strait command to the Messenger that he
should with a swift speed and secrecy as might be, haile him
out of Samos, lest if by his meanes her calling by estate
were discovered in revenge shee repayed his villany with
death: He that by other mens harmes thought best to beware,
fearing if hee made any stay, hee might with Vortimis
taste of revenge, as fast as a Horse would carry him, posted
to the Noblemen, who amidst their merchandize were at-
tending his coming: after hee had discoursed unto them
from point to point, the fore-rehearsed premises of the im-
possessionment of Vortimis, her new Love, her obstinate
resolution, her threats to revenge, all of them wondering
at the wilfulness and wickedness of such a lascivious wo-

Euphues his censure

men: thought their King happy that Fortune by ill fortune, had at hazard given him such good fortune. Long had they not stayed in the Country to have a faire winde for their departure, but that Medinaes servant seeking to finde out the Messenger, was by mere chance come to the House where the Nobles were, who seeing a Lord of Ithaca, whom for all his disguised apparell he knew calling him aside, was desirous to speake with him. The Nobleman narrowly noting his face, called him to remembrance, and desirous to heare what newes, he carried him to his chamber, where the rest of his company gathered together, the poore man suppressed with anguish and remorse, brast forth into teares, and after long repentant stile for the sorrow of his fact, told them that the next night after shee received the Letter from Polimestor, being all blubbied with teares, and as a woman in despair, she delivered him a scroll which she charged him upon his life to deliver unto Polimestor, after receipt whereof before he could make preparation for his journey, shee hadaine herselfe. The Noblemen seeing by the sequell of his tragicall stratagem, the guerdon of adultery, and the justice of the gods, received the scrole, and would have had the man passed with them into Ithaca, but he made a vow in penance of his former fault, to live a poore exiled life in Samos: they as soone as the wind came about, having all things necessary aboard, they made way home into their owne Country: no sooner they were got into the Coast of Ithaca, but posting with all speed to the Court, they revealed to the King the successe they had in their journey, of Vortymis mis-happe, and his wives death, delibering him the scrole which contained these few lines.

The contents of the Scrole.

MOEдина, once the unhappy Wife of happy Polimestor, as gracelesse in her deeds, as hee princely in his thoughts, wisheth him that shee rest from her selfe a long and contented life. Wisedome taught by experience (the dearest price to buy wit) told mee my fault was so impious,

impious, as dispaire served better to call on revenge, then repentance to with a remorse : Infamie and shame the inseperable sequels of adulterie, forbad me to see the smoake of *Ishaca*, for that death is more sweete then discredit. A guiltie conscience being a hell of restless passions, wisht me as I sought mishap, so to end misery, preferring therefore thy fame which was impaired by my folly, and seeking quiet of minde by quicknesse of death, dispaire, and sorrow, closing mine eyes, let the messenger report how willingly I died.

Medina.

Polumestor having read the contents, perceiving how shame and remorse had made her repentant, grieving that dispaire had made her so wilfull, burst into teares and passed a weeke or two in secret sorrowes : Which ended, and he somewhat comforted, he kept a solemn shew of her funeralls, which perfozmed with magnificence, he passed the rest of his yeares in quiet.

Vlises having ended his tale with plauisble silence of both parts. Although Hector perceived that this Tragical historie was induc'd in hope of a restitution of *Helena*, yet dissembling the matter, he onely gave praise to Vlises for his good method yet superficially glancing, he said, that it ill fitted a subject to bee so trecherous, Alth his Soberaigne had kindly tyed him with so many forepassed labours, and that ingratitude challengeth by custome revenge. Then (quoth *Dionemedes*) let not *Paris* hope to escape without perill, who being so princely entertained by *Menelaus*, yet repaies him with such discourteous unthankfulnesse. What needes (quoth *Troilus*) the rubbing of this scarre, unlesse the *Grecians* bee fearful to end their attempt, and had rather make a conquest of us with philosophy then the *Trooz* : for our parts was hold it the point of souldiers to talke pleasantly at the table, & fight ballantly in the field. *Agamemnon* unwilling any cholerick replies should procure a jar, knowing in termes to injury me unarmed were a president of cowardise, desired them to grant him this
labour,

Euphuus his Confute

labour, as they were knights, that amidst all their talke, neither the Plaintiff Menelaus, nor the Defendant Paris should be once named, sith the rehearsal of their actions were but an alarm to stir their quarrell. This request thought honourable, and promising past on both parties, Achilles was warned that the Tables were covered for supper, whereupon desiring the Generall to place his Guests, they sate downe to supper, where passing the time with many pleasant Discourses, and satisfying their stomackes with sundry Delicates, The Trojans by their entertainment perceibed their Princes welcome.

The second Discourse after Supper.

Supper was no sooner ended: But after a hearty proouface changed betwixt them: Agam-Nector, whose words in Greece were holden for principles, began to breake silence in this manner.

Worthy Pères of Greece and Asia, resolved to prooue inward vertue by outward valour, or else to buy fame with death: sith Hector and Achills, the two hopefull Gentlemen of both Armies, accompanied with sundry Princes of great Parentage, are here united in a desired pretence, omitting prattle, and leaving the Ladies to their private chaffe: let us see if we can make a perfect description of a soldier so proportioned in every part, as hee may directing his course by our principles, like fortunate, and dye honourably. The doubt then to be discussed is what is necessary to the perfecting of a souldier, which might I with his labour request, I would commit to the charge of Hector: as to him who of his very enemies is counted an exact Partialist. Hector, whose thoughts swelling with honour, dyed his cheekes with the same of his praise, willing to abide with one blast, both selfe-love and curiosity, made Nector this answer.

Although foraine labours, are domestically treacherous, and it better fitteeth honour, to praise an enemy, then a friend: yet to offer incense to Pallas in the temple of Mars, were to prophane his duty: and so make me an instance, Achilles in presence,

is to insurie his dignity: report is partiaill and the tippe of the
 tongue someth not alwaies the depth of the hart: but let same
 saye how the list: I deny not but I have dared to beare armes,
 and to have pressed amidst the thickest of mine enemies, ther-
 fore I thinke the most requisite vertue in a Souldier, to be
 fortitude or magnanimity. I thinke it necessary (quoth Achil-
 les) as *Capla sine qua non*: for therefore he is called *Siles*. for
 that he doth, *Animam fortem gerere*: but yet the colour that
 giveth the sweetest glose to hono^r, in my opinion is *Liberali-
 ty*: two necessary vertues (quoth Helenus) but yet a more
 principal point then these, which hath made many Monarchs
 triumph with blood, is wisdom joined with science. Aga-
 memnon desirous to heare these three discussed at large,
 thought to incourage them forward in this manner.

With so equall a proposition (worthy Gentlemen) have you
 made a distinct devision of the incident properties of Souldi-
 ers, as what is necessary not onely in martiall discipline, but
 in humane life, is sufficiently in these three comprehended.
 For wisdom mixed with learning and knowledge, is so pre-
 cious a vertue in the life of man, as it becometh not onely a
 prince to have the possession thereof, for the policy of his civill
 government, but also to the performing of his warlike inde-
 vours: fortitude the fairest blossome that springs from a no-
 ble mind, is not onely requisite in peace to bewray majesty,
 but in wars necessary to strengthen policy, and were a prince
 indelved with both these, so as no defect might be objected, yet
 were hee a covetous man that aimed at the suppression of his
 subjects, by extorting their substance by grievous imposts,
 the want of liberality especially amongst Souldiers, would
 breed such a milke, that he should reape more discredit by his
 niggardise, then fame for his wisdom and fortune. Seeing
 then worthy Britians and Trojans, these three points as pre-
 sidents to set downe to be decided: let us first begin with the
 discourse of wisdom, which we will referre to Helenus and
 Nestor as to them which we know are most famous for these
 qualities: in both our armies exception alwaies made of V-
 lisses, for that he hath alwaies so well plaid his part amongst
 the Ladies. Helenus blushing at the grant of this honorable

Euphoes his censure

charge, desirerh that sith Nestor was aged, and had by long art amongst the Philosophers, and by experience in civill government, attained to the summary perfection of wisdom; that he could ease him of such a burden as was both unfit for his knowledge, experience and yeeres: Nestor, as willing amongst such an audience, to put the Trojan to the plun, said that Age was forgetfull, and that his gray haire were declining steps from memory: that what experience had ingraven, time had almost worne out, and that were his memory never so fresh, yet it were a grieve for him, through feeblenesse to utter that with the tongue, which he did conceive in his minde: therefore, for the reverence of his age, he would lay the charge upon Helenus: who seeing that fortune had tyed him to his taske, gathering his wits together boldly, as one that was the Brother of Hector, beganne on this manner.

Helenus his Discourse of Wisdom.

THe say that Phaeton had was because he would Alcum sapere, stretch his strings too high, and being mortal would intermeddle with divine attempts. The Shoemaker had not this checke from Apelles (*Nefur ultra Crepidā*) because he found fault with the Latchet, but that he medled with the leg. Every one that gazeth at the Stars is not fit to discourse of Astrology, neither can fishermen tel the Physicall reasons of the motions of the Sea. Although their lives are spent, and their livings got, from the bosome of Neptune. And noble Gentlemen, it may be that report, who is oft a false Herald of humane actions, hath babbled that hee hath seene some Philosophers worke in my hands, and you hereof suppose that I have their principles in my head: but many handled Orpheus Harpe that knew not the secrets of Husicke, and divers may gaze into Philosophers conclusions, that cannot Analyze their reasons. Yet howsoever it be, seeing I am enjoyned, I will rather bee counted too forward, then too froward, and therefore briefly, this is my bare censure.

The Philosopher whom Apollos Oracle long since graced with

with the title of a wise man, being demanded what wisdom was made answer: A diuine influence insu ed into the minds of men, which being metaphisicall, keepeth them from committing that whereunto they are forced by sensuall appetite. Epictetus calleth it the touchstone of mortallity, meaning, that as reason is the difference that distinguisheth a man from a brut beast, so wisdom is that perfect Index, that sheweth how farre one man excelleth another in the precious constitution of his minde. Therefore did our Poets rightly faine Mynerva to spring from the braine of Iupiter, and that he durst doe nothing without her consent: but his loves and amorous meaning by this Enigmaticall allegory, that she being the goddesse of wisdom was the Loadstone for Iupiter to direct his actions, and where he digressed, there shealed his thoughts with a frowne.

The Phoenicians were reported to haue their beginning from the gods, in that they were the first that found out Characters, whereby to expresse openly the hidden secrets of wisdom. The Inhabitants of Egypt as same telleth us, were honored of all men, sith they were the first that founded schooles of Philosophy. And the Caloes were companions to kings: so highly hath wisdom been esteemed in all ages. But to leave antiquities, & to come to our present time what abaileth royal Parentage and the possession of many Territories: what profiteth a Crowne & stately Diadem to the majesty of a King, if to the forenamed labours of fortune he haue not adioyned wisdom and learning, the still policy is not maintained in his prime: martiall discipline wanteth her chiefest colour: courage is counted rashnesse, not fortitude: liberality knoweth not the circumstances how to giue, if wisdom bend not their course by a right compasse: so that I remember a certain Philosopher of yours, wishing ill fortune might befall on the Inhabitants of Samos, he prayed onely their King might be unlettered, and a foole, thinking no greater prejudice could happen to a Common-wealth, then to be governed by an unwise prince. But omitting this generall discourse of wisdom, sith there is none so obstinate or opposite to her honor: but will I must confesse that no human act is whatsoever can rightly be

Euphrates his censure

counted perfect of vertuous; if not bounded within the limits of wisdom. To a more particular proofe, and to the intent of our purpose, that it is especially requisite in a Soldier.

A Cretian being demanded how it happened that his countrey flourished in such happy estate, made answer; for that our Captaines and generalls are Philosophers, and our Philosophers made our Captaines in warre, proceeding by this reason, that where the martiall man was instructed in Philosophy, there prowesse was strengthened with pollicy, and valour redoubled by wisdom: the senate of Sparta never chose any to goe forth with their armie, but such as had spent many yeares in their acadeiny, as wel in naturall contemplation as in morall conversation, and were as eloquent an Orator, as a hardy Warriour, counting encouragement given by wisdom, of as great force as a present manifested by prowesse, When Elthemius the Macedonian Monarch, successor to the offspring of mighty Nymroth had thought to make a conquest of the South-east part of the Asia; by chance he made warre with a barbarous people, so fierce and strong as his forces could not subdue: Delighted with the sweetnesse of the soyle, & seeing prowesse was in vaine, he sent an Orator clad with rich and sumptuous attire, who so tied their eares with the pleasantness of his speech, that he reduced the Barbarians, not onely to submit as vanquished, but to become civill as ashamed of their former life: How necessary the knowledge of the liberrall Sciences is for a Soldier, let experience manifest; so what Captaine shall be able to make choice of his ground to fight with his enemy, to intrench, to fight in battail, to reager, to pitch his Tabbilion at advantage, unless he skill in Geography, to know the nature and plot of the Country so safely discovered: How shall he order his men, or divide them in companies, how shall he bring them into square, round, triangle, or not, or any other forme, unless instructed in Arithmetick and Geometry: The necessity of Astronomy may be proved by a manifest instance: for Pericles the famous Minister of the Athenians was resident in the city of Troy making warre against Priamus yet bordering enemy: as the battailers were ready to joine, they chanced in their sight to hap-
pen

pan an Eclipse of the Sun most fearefull and terrible, which greatly daunted both armies: but Penchelia nothing amazed, as a good Philosopher discounte to her Ladies the natural cause of the Eclipse, that it happen by the shadowing of the earth, and the Moon, which so lightly accounted of, their General they encouraged, set upon Orythius, who ignorant of so strange a sight, and not knowing the cause, of so prodigious an apparance fled, and was vanquished: Sapiens dominabitur Aeris, a wise man may governe others, meaning hereby (as I conjecture) that if State and Fortune, should oppose themselves to wisdom, yet their attempt were in vaine: therefore wisely did the Poets decipher Pallas to have a Helmet on her head, and a Snake in her hand, & drew the Snakes always wreathen with Lainez, signifying by this Emblome, that Mars and Mercury were of one blood, that a valiant minde, unless guided by wisdom, cometh into many inconsidered actions, which is so perillous in the State of a soldier, that one foolish thought that he beareth in the forehead, (had I will) maketh an overthrow of a whole Legion of men. We finde written in the Annals of Troy, that Danaus the Grandfather of Priamus making war against the King of Hecruria when both the armies were incamped, & the battailes ready to joyn, his men seeing so great a multitude were afraide, although their Prince foamost in the field, sought to encourage them by the example of his valour, his forwardnesse, not threats, nor with prebailing, but they still ready to dye. Apias a lame and impotent Paet, stepping up amongst them, through certain eloquent verses, that he uttered in every rancke, so animated the soldiers, that ashamed at their cowardise, they furiously ran upon the enemy, and like valiant men obtained the victory, so much both learning and wisdom prevaile in martiall discipline.

I remember indeed (quoth Nestor) that I have heard in the ancient Records of Greece kept in the Temple of Apollo at Delphos: that the gods being demanded the reason why Iupiter should be governor above the rest, first Mars was a best answer: his answer was, that as Mars was valiant, so Iupiter was wise, concluding by this Oracle, that wisdom

Euphrus his censure

is of more force to subdue, then valour. And by your leave Sir, (quoth Helenus) tis a question, what prowesse doth abate without wisdome: for suppose the Captaine hath courage enough to brave the enemy in the face, yet if he knew not by a wife and deep insight into his enemies thoughts, how with advantage to prevent such ambushes as may be laid to prejudice his army, had he as great courage as the strongest champion in the world, yet might the defect of wisdome in the prevention of such perils, ruinate both himselfe, his honour, and his soul. Here, in so much as your great Philosopher Hermes Tresmegistos, was wont to say that wise men did therein resemble the gods, in that they are wise, and that many things imperfect by nature, were made perfect by wisdome, to confirme their forces, whereof may it please the Gretian Lords to favour me with patience, I will rehearse a pleasant Tragedy. The Noblemen delighted with the sweetness of this discourse, by setting themselves to silence, gave a prowse how they meant to be attentive, which Helenus noting, began his tale in this forme.

Helenus his Tragedy.

Ex sapientia sumus providi.

There reigned not long since in the Country of Lydia a worthy Prince, called Ebricius, who being happy, as one favoured with the fruition of exterie pleasures, & fortunate, as by a plausible successe in all his affaires, enjoying an inward content: yet in this was crossed by the destinies, that he wanted a sonne to weare the Diadem after his death: onely one daughter he had (a recompence that nature had given to salve the defect that fate and fortune had inserted.) who being beautiful, and therefore feared of her father, with off beauty is the fairest make that leadeth to mishap, and of excellent wit, a benefit that sometimes is talled with losse, had for her sundry good qualities where with she was graced, divers tutors, (princes I mean) that were his bordering neighbors, sent thither by fame, to see if her beauty and wit were considerable to that which report had blazed to be without comparison: amongst the

the rest Rascianus King of Caspia, a man greatly feared for his valour & proweesse, not that he himselfe was so bary, but that his Generals & Captaines were of such courage, as they neuer entered field from whence they returned not Victors: a league of truce having long continued betwixt them, and yet with a dissimuled reconciliation: sith the Caspians and the Lydians were like the Wolfe and the Tigre, whose blood can neuer be mixed in one bolle. It fortuned that Rascianus under the protection of his league, and intent to visite Ebritius, had a sight of Cimbriana, for so was the Lady called, whose beauty seemed so sweet an object to his eyes, and whose wit sounded such a pleasing harmony in his eares, that forgetting himselfe, he suffered his thoughts to be subdued by affection, that neuer before felt the soile of any conquest: for love seeing that Fortune, either for feare or fauour as the goddesse is both partiall and deceitfull, had dyorned him with such variety of secure contents, as he was growne to bee an Epicure in conceit: thought at last to shew that fancy hath her scotones as well as Fortune, and can either blisse with happinesse, or curse with disfauour at her own pleasure: so fettered his mind with the perfection of Cimbriana, that mauge his faith, he was faine to sacrifice his dearest good to Cupid, that hitherto hath trooked to offer a little incence to Mars: the passions dy- uing the Prince to become peniue, and the Idea of Cimbri- naes beauty imprinted in his heart, breeding a disquiet in his mind, so perplexed him, that for his last refuge he was faine to commence sute to Ebritus, for the grant of his Daughter in marriage: He that like Janus, bare two faces under one hood: wearing a Lawrell in his hand, as desirous of peace: and a sword in his heart as wishing rebenge: as he would not deny for feare of a quarrell, so he would not grant to such hated affinity, but having forsworne his Daughter and therefore forarmed her against the intreaties of the Caspian Monarch, he subtilly referred his grant to the wit of Cimbriana, which being sought for of Rascianus, but found by a scribolous sute that hee warred with the Giants against Iupiter, and with Danaes daughters filled the bottornles Tub: forced by affecti- on (that is) impatient of deniall, & encouraged by the valour of
his

Euphues his censure

his Captiuitie (a thought that had both not abuse) falling out in that skirmish with Ebricius, he entred after some parle with him and his daughter into this peremptory resolution, that if he could not haue her by a favourable consent as a friend, he would both win her and weare her as a enemy by the sword: and upon this departed out of the Confinnes of Lydia, and no sooner came to Caelia, but mistrusting his men, & storing himselfe with indignation for the waikes, he marched forward to make challenge of Cimbriana for his wife. In the meantime Ebricius having liued long in peace, a woode that beareth honey in the mouth, and yet oft ill hap in the waikes, for that as it affordeth quiet, so it lieth in security, had better Citizens, then Souldiers, and Senators that could governe more by policy, then attempt by promisse, as men that so long had forgotten the Noile of the Weanpet, as they counted it rather a trouble to the eare, then an encouragement to the heart: so that he feared when report told him, that Rascianus was neare his Dominions, to make a challenge both for his daughter and Diadem: yet missest, which in princely thoughts gathereth the minde from cowardise, made him resolute rather to die honourably by withstanding an enemy, then to live tainted with a shamefull staine of disgrace: resting upon this resolute point, before Rascianus came within his territories, he fell sicke upon such a mortall disease as feeling no hope of life, calling his daughter Cimbriana, & his Senators before him with teares bewailed the suspected losse of their Prince, as his last farewell he gaue these precepts.

Cimbriana, thou seest my white haire are blossomes for the glade, and the fleshy colours fruit for time and fortune, so that it behooveth me to thinke how to die, and for thee to care how to live. Sicknesse and old age, the two crookes wherein life walketh on to death have arrested me to pay Nature her due, which being debt I am most willing to discharge: my Crowne I must leave appointed so by fate, and thou enjoy my Kingdom by heretion, wherein I hope thy vertue and wisdom shall be such, as though my subjects want my person, yet they shall see in thee my perfection. What nothing therfore may raise to taint my minde, or increase thy dignity, heare

heate what age and experience hath taught me, that thy youth
 is not yet able to conceiue. Know Daughter that oportunitie
 neglected are signes of folly, toheras actions measured by time
 are seldom bitten with repentance, hono^r is sickle, a sweet seat
 but a slippery passage, no sooner grown to a faire blossome, but
 same inforced by enuie, seeks to blast it with the black and dis-
 mall Trumpet of report: A Crowne, Cimbriana, yea Cim-
 briana, a Crowne, a thing that all desire, few obtaine: and
 must account it once gotten, a weary and grieuous burden, is
 so sugred & pleasing an object to the eye, as it maketh men by
 ambition to forget they are men, & to thinke themselves more
 then gods: thou shalt haue a Crowne, but be not proud, Majestie
 is no priuiledge to contempt; thy glo^ry is great, but thy care is
 more; if thou meaneest to liue be lobed and die hono^red: selfe
 lobe is not fit for princes, no^r pride an ornament to a diadem:
 but if thou must be tickled with selfe-conceit, let it be Cimbri-
 ana, at the remembrance of thy vertues, not thy dignities: lest
 if fortune frowne, and thou wouldest hap to fall, to be envied,
 not pittied: when my body is closed in the grave, thy head im-
 palled with a Crowne, thinke thou art a woman and a maid,
 though a Queene and a Princeesse, therefore be mild as becom-
 ming thy Sere, and chaste as fitting thine hono^r: Let the soe-
 natore be thy fathers, & the lawes the directors of thy thoughts:
 lest perbering law by wil, thy subjects count thy government
 foolish, and effeminate tyranny: take heed Cimbriana of lobe:
 thy yeeres being fruit for fancy: things seats are high marches,
 whereat Cupid can aime, be he neuer so blind: the seats of
 princes haue Ceres & Bacchus for their footestoles, then can-
 not it be but Venus must play the wanton in their Palaces,
 but if affection, as women must lobe, for that they are women,
 hap to tread upon thy heele, then swete Cimbriana choise
 flowers, not wedges: thou art a Princeesse, looke no lower then
 Majestie: thou hast a Crowne, then gale not after riches, but
 vertues: tye not thy selfe to a meane person, for Venus is pain-
 ted in silkes, not in rags, and Cupid treadeth on disdain when
 he reacheth at dignity: but above all (Cimbriana) take heed
 of Rascianus a reconciled enemy, him account as thy supposed
 friend & thy fathers foe: what he cannot perswade with words,
 he seeketh to constrainne with weapons, but rather vie then
 consent,

Euphues his censure

consent, so that my departing breath, brought out nothing upon
this but blisse: and with that before he could end the sentence,
he gave a gaspe, and yielded up the ghost: Cimbriana seeing
her fathers lifelesse body almost betwixt her armes melting
into teares, burst forth into such lamentable complaints, that
her Ladies carrying her away in apace, and the sorrowful Sena-
tors & Deeres of Lydia amazed at the sudden death of their
Prince departed: nothing sounded in the palace but sighes and
teares, no house in the City not filled with mournings, in such
sort, that a long while the people ran as men bereft of their
wits up and downe the streets, forgetfull of their private and
necessary businesse: but time that limiteth an end to the great-
test sorowes, caused Cimbriana after consideration how na-
ture claimed but his, to take order for the precious balm-
ing of her fathers corps, & for the magnificence of his Funerals,
which she performed in such sumptuous sort, as might be-
tray her dutifull affection, and her fathers princely progeny:
Fortune seeing the Lady not greatly checked with this mate,
thought to sport himselfe in the tragicall mishap of this young
Princess. For the Funerall ended, & she by will of the Sena-
tors going to her Coronation, the solemnity thereof was scarce-
ly finished, before word was brought her that Rascianus with
a multitude of his Caspians, had placed a monstrous strong
Legar about the City. Cimbriana willing to spight Fortune
with patience, made no answer, as one not caring what the
enemy could doe by force, and as resolute by her fathers com-
mand rather to die then consent, committing therefore the garr-
ison of the City to the charge of the Senators she remained quiet
and secure in her Chamber. But the Senators whose heads
though not armed with helmets, yet steeled with politick fore-
sight of their enemies indeuours, caused the Gates to be shut
up, the Mercullises to be let downe, the walls to be counter-
mined with rampiers of forces, and every quarter of the City
to be garded with severall companies, both of Captaines and
Souldiers fit for such a charge. Rascianus seeing how the Ci-
tizens prepared themselves to defence, scorning to beare the
brave of such a pouldry Towne, yet willing to win the Lady,
rather by intreaty, then by force, sent a Herald of Armes, who
frivolously let into the gates, & admitted to Cimbrianaes presence,
he

he delivered his message from Rascianus in this manner.

The mighty Prince of Caspia sendeth greeting to Cimbriana the famous Queene of the Lyolans, letting her to understand that he is copartner with her of sorowes, as he would be of affection, grieving at her fathers losse, especially growing so to her dislike, but sith fate and necessity may not be avoided, he wisheth the princeesse to comfort her selfe in her griefes, and not to be amazed that he cometh as an enemy denouncing warres, sith he holdeth both fire and water in his hands, both death and life, upon friendly conditions, namely, if Cimbriana yeld her selfe as his wife, her Crown and Kingdome into his hand, the Citizens in joy of the marriage shal fill their bellies with feasts, their eares with musicke: & with solemnity, have their heads decked with garlands of Lawrell: but if she deny, his love being changed into hate, Cimbriana shal live the Concubine of Rascianus in contempt, the Senators gray heads shal goe untimely to the grave, the children shal be slaine & the Citizens have no refuge but the sword, nor no pardon but death.

Before the Herald could end his charge, Cimbriana not bearing such a presumptuous brabe of such a tyrant, returned him this briefe answer. For that heralt Messenger carry priviledges in their foreheads, to free them from any soveraine judgement, I heare with patience what thou hast in charge but unwilling to be further privy to his threats, say thus from me to Rascianus: That Cimbriana having teares in her eyes, and sighes from her heart for her fathers death, hath no place left to grieve at the daring termes of any tyrant, that she scorneth his profer of friendship, as a Prince unworthy her Majesty, much lesse her love: that her Senators & Citizens think they are as politick, as he is valiant, & are as able to defend, as he to assault: therfore wil the proud prince to do his worst, for he cannot affright them with death that feare not death: & with that she turned her back, leaving the Messenger amazed at an answer so full of Majesty. The Senators conducting him out of the city with a friendly farewell, suffered him to depart: who returning to the king told y^e resolute reply of the princeesse, which perplexed Rascianus with a double passion, for as he was induroned with the courage of such a peerlesse Queene, as preferred majesty & honor before death, so he was grieved that she

Euphues his censure

was so obstinate as to give him the repulse of such a sweet and desired benefit, revenge crying to take leave of affection, so hardened his heart, that swearing never to intreat againe, he presently commanded his General (called Mandavio) a man of invincible courage and valour, to give a fierce and furious assault to the City, sith the cowards had so fearefully harbozed themselves within the walls: He whom nothing better pleased then the command of martiall attempts, presently upon this charge, gathering his men at armes together, fitted with their scaling Ladders and other munition, Mandavio foremost, as one full of courage, began so valiantly to give an assault, as had not the Citizens made as viole an intermedley, by throwing downe hot pitch, timber, and stones from the walls, the City had bene scaled and sacked: but such a hot resistance was made, that the Caspians fled from the walls: but Mandavio with the example of his fortitude, and the threats of revenge upon the cowards, he so encouraged them, that a fresh they assailed, but with such a great slaughter, that despight of himselfe the Generall was faine to sound retreat, & with some losse retire to the camp. This repulse nothing amazing them, they assailed sundry times to indamage the town, but all in vain, which so grieved Mandavio, that impatient of fortunes frowne, he so desperatly at the next assault offered to climbe the wall that he was slain, and his men beaten backe with great effusion of blood: Mandavio dead, Rascianus appointed in his room one Prelides, a man far more liberal then the other was valiant, who promising to performe that by prodigall expenses, that Mandavio missed of by his valiant indeavours, told his Lord that there was no City so strong, whereinto an Ass laden with gold could not enter: that great gifts were little gods, that pelfe hath such force to perswade, as Auri sacra fames: quid non mortalia pectora cogit? men have their thoughts & their passions: & so great a confid is there betwene a liberal purse and a covetous, that if it might please his Majesty to grant him the distributing of his Treasures, he pawned his life for the speedy recovery of the City: the King desirous to hazard himselfe for the hope of revenge, gave him store of all his coine, which once in possession of Prelides, he began first to pay all his soldiers wages, the greatest encourage-

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ment that may be given to a free mind, & to bestow humbly of every meane man beyond his desert, with promise, that if they sackt the city, the spoile should be equally divided amongst them, the King craving only for his share the Princeesse Cimbriana, with crown & kingdom: this perswasion alleaged, & his soldiers hearts set on fire with hope of gaine, the next morning by break of the day, he made an assault with such force, as the Citizens never felt of before: but the worse men fighting not for gold but for their lives & family, so hardly abide the brunt, that Prelides was faine to retire with great dishonour: His purpose not fitted by this pretence, secretly he got to speak with one of the Senators, to whom he promised two talents of gold that the City might be delivered: The Lydians being more politicke then he was prodigall, after a faint deniall gave consent, & confirmed it with an oath, that for such a sum he would deliver up the City, the agreement ended, and appoynted, Prelides carrying his gold, met according to promise, the Senators, who receiving him and his money with a great troop of Soldiers, brought them within an ambush, and made such a bloody massacre of them all, as there was not one left to beare pismal report of such mercilesse butchery: yet the triumph made in the City, their heads set over the walls, and the Caspians Ancients displayd on the Towers of the City, gave Rascianus to understand what ill fortune had fallen to his general Prelides. This mishap still increasing the fury of the Caspian, called him so fast on to revenge, that now intending to loose in one day both his men & himselfe, understanding that the Citizens were greatly weakned, and also weary of their war and of the siege, he resolved in person to give the assault: but Cleophanes a Nobleman in the Camp, whose wisdoms excelled either the fortitude, or liberality of the other, noting with a deepe insight the surdy accidents, and seeing that the Senators were more wise then valiant, and defended the City better by wisdom then they could do with pollicie, he thought to give them a sop of the same sauce, and to thrust out one wyle with another, therefore he desired his soveraigne that he would suffer him to shew how that with his head, that his whole host could not once shake with their hands, they knowing him to be of great experience, not onely granted his request, but added a promise

Euphues his censure

of higher dignity if he fulfilled his desire: whereupon he tolled the King to crave a Truce for ten daies, which being granted, during the time of the league it was lawfull for any Caspian to go into the City, & for any Citizen to visite the Camp: this interchange of friendship confirmed; Rascianus by the counsell of Cleophanes sent foure and twenty of his chiefe nobles, and chieftains into the City as pledges, that the Senators might come safely into the Campe without prejudice, so to parle of the peace with the King: this request thought necessary by Cimbriana and her Counsell, the Senators came, in whose residence at the Campe Cleophanes going into the City, and into the Market-place, gathering a multitude of the rude and common sort together, he subtelly began to insinuate into their mindes, with this pleasing Oration.

Cleophanes Oration to the Citizens.

VVorthy Citizens and inhabitants of Lydia, whose foresse passed peace, darkned with a mortall & resolute warre, and whose long happinnesse quaketh at the thought of incident miseries, I cannot, though an enemy, yet passe the streets without plaints, nor though sworn to your safall ruine, yet foresse your fall without teares: hath this City bin famous for her Walls, her Turrets, & stately edifices, betwaxed a pompe to the eye by her sumptuous Buildings, and shall it be laide waste as a desolate place, so that strangers shall aske, where stood the glorious City of Lydia: shall so many men as are here present, whose yeeres are yong enough, many dayes hence to passe with quiet into the grave, perishe at the City Walls with the sword: shall these sweet women, whose angels faces please for pittie, be led as sorrowfull widowes into captivity: shall the little Babes and tender Infants be taken from the Teate, and lye strangled in the streets: shall the Virgins, whose chastity is so precious, be a prey to the Souldier, and be redowred before the face of their parents: shall forgetfull Citizens of Lydia, shall fire and sword without mercy finish what I forewarne: and you so sencelesse as to beleve the dosing Senators that feed you with hope of our remede: hath not the mighty Caspian compassed the City with such an host, & your liberty is no further then the limits of your walls: yea, and

and hath he not sworn to continue the siege til he be King, and invested with the Crowne: consider what he craves, nothing but to have the Quene to his Wife, and you to continue his true and lawfull Subjects, he seeks not your lives, your goods, your overthrow, but to be as Sovereigne and Protector of so faire a City, and so honest Citizens: what madnesse then (this request so reasonable) hath incensed your Senators to resist him, whom fortune hath in far more dangerous attempts sent away with conquest. Believe me Citizens, it is the feare of their wealth, not the care of your welfare, the dread of their own mishap, not the desire of your goods, that drives them to make slaughter of the Citizens without reason: seeing then you are forwarned, be forearmed, provide for your owne safety, suffer the King to come in, and I my selfe will remaine here among you as a pledge of your safety.

At these words, the unbribled multitude desirous of nobelty: as men in a fury ran to the Palace, thinking by force to have carried the Quene to the Tent of Ralscianus: But the having notice of their intent, secretly fled out of the Palace, and conveyed her into one of the Senators houses adjoining: the Citizens not finding her safety, fell to the spoile of the treasures, which done, setting open the gates, they getting Draches of Lawrell in their hands, went into the Pavilion of Ralscianus, where seeing the Senators talking for the estate of their Common-wealth, after certaine complaints uttered against them, they delivered up the keys of the city into y^e kings hand: He taking opportunity at the rebound casting a frowning looke upon the Senators, & with a submisle courtesie and a friendly oration of welcome, intertaining the citizens, he presently departed, & with all his host was received into the City: no sooner had Ralscianus possesse himselfe of the towne, & his pledges come into his presence but by the perswasion of Cleophanes, he put all the Senators & chiefe of the city to y^e edge of the sword, giving the rest of the City as a prey unto the Souldiers: then they which were by the pleasing harmony of his sozereheard oration deluded, seeing themselves brought into extreme misery, found that the politick wisdom of Cleophanes had more ruined their estate then all the former forces of Mandavir or Prelides: Well repentance coming too late, the Senators

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Euphues his censure

aine, the City sackt and all brought to ruine : yet had not the King his purpose, for Cimbriana was missing, & could by no meanes be found, so that the Caspian raging in the heat of his affection, having made a priue search, and all in vaine : was driuen in againe for his last refuge to the policy of Cleophanes : who counsailed his Majestie to assemble all the women, of what age or degree soever into the palace, and afterward to select out all the aged Patrons or others whatsoeuer, above the age of twenty, and under the yeeres of forty : which done, that the rest might be appointed to dance. The King following the counsell of Cleophanes, assembled them all, and sorted them : now amongst the Maids was left Cimbriana in disguised apparel, who falling to the lot of one of the meane souldiers, as soon as the musick sounded, and they began to tread the measures, could not so wel dissemble, but there appeared in her gestures such a Majestie, as every eye might easily judge her to be some extraordinary person : hereupon Rascianus licensing all to depart, sealed himselfe upon Cimbriana, who seeing fortune would not let her escape her determined ill fortune, without feare confessed she was daughter to Ebritius, & right possessor of that crowne which he did wrongfully usurp. The king seeking by laying down the sum of her miseries, to make her more subuile, so perbaild, that 2. or 3. dayes passed in sorrowes, he found her as tractable as he could desire, & upon her friendly and loving consent, resolved to solemnize the marriage, and so to become peaceable possessor of her & her kingdom : resting upon this resolution, while all things were preparing for such a sumptuous feast, Cimbriana accompanied with her Ladies, finding that none but they & her selfe were present, falling into sighes, & from sighes to teares, burst at last into these termes.

Honorable Ladies of Lydia, renowned thowto the world for your beauties and vertues, whose youth hath bene crossed by fortune, and whose age is assigned to misery, deprived of your Husbands, your Parents, your Children, your wealth, your liberty : yea, and in hazard of daily dishonour by the Caspians, the greatest losse of all. Whether to do we looke but to shame and mishap : to what end doe we live but to disgrace and infamy : hath our friends made defence of our safety with their wives, & shal we enter league with their enemies after death & shall

that the hand that slaughtered your parents be thrust freely in
to your Iovoy bosomes: shall be entertained you with amours;
through whom our City perisht in armours: No Ladies, let
the sight of their carcases yet unburied hale us on to revenge:
let us preferre death before dishonour, let us choose rather to
accompany our friends in their fortunes, then to sport in our
enemies favour: better is a moment of griefe then a world of
misery: I seeke not to perswade wherein I will not my selfe
be soymost: let the Tragedy be resolved on, and I will be first
adoz to bathe my hands in blood; to bring which to passe, at the
marriage, midst our wirth, and in the thickest of our cups let
every Lady choose a Lord, into whose cup let her put a dram
of this deadly payson, and so drinking the halfe, purchase an
honourable death with revenge. The Ladies freely consent-
ing to this motion, Cimbriana gave secret notice to such
Citizens as were left, that when the City should be in an up-
roare for the death of Rascianus, ready in armour, they would
set upon the sorrowfull soulders, and put all to the edge of the
sword. This determination agreed upon, and the confusion
parted amongst them, the Ladies seeming marvelous plea-
sant, ceased not daily to banquet with the Caspian Lords till
the marriage morning was come, wherein Rascianus going
to the Temple, accompanied with his Lords, and Cimbriana
attended upon with her Ladies, they were solemnly married
by the flameine: the rites performed & ended, and they return-
ed to the Palace: the Caspians feasting for joy of this great
triumph, passed away dinner with great solemnity: Rascia-
nus and the rest sweetly shilled their cups; Bacchus liquoz
adding heat to Venus charmes, they fell after their manner
to dallying with the Ladies, who taking opportunity by the
fozehead, called for wine, wherein they put the payson,
which drinking of to the Lords, after the pledge passed: Cim-
briana saw her purpose had taken effect; with a stearne com-
tenance looking upon Rascianus, she tolde him that now she
had quitted her Cities spoile with revenge, for had she
(quoth she) that thou and all the Lords are im poisoned by the
hands of women: wilt rather choose to die in despair, then
live unrevengeed in the hands of an enemy: scarce had they
uttered this, but some of the Ladies, whose complexions were
tender,

Euphrus his censure

tender fellow in danger. Rastanus and his nobles amazed, and seeing the force of the poison to worke, called to the Physicians, but all in vaine, for within one houre there was not one of them alive: the Capitan Souldiers seeing their King and their Captains dead, stood as men metamorphosed from their former seuer: The Citizens of the contray part, hearing of the desperat attempt of their princeesse, as men furious and incensed with the heat of rebenge, getting on their armour, gathered in troopes, and setting upon the naked and amazed Caspians, made such a bloody massacre of the poore wretches, that they left not one alive, whatsoever he was that came as mercurary to Ralcianus. This Stratageme performed, the dead carcases cast out of the City, Cimbriana and her Ladies richly intombred the Citizens, and long after maintained their civill estate with a peaceable and quiet Democracy.

Euphrus having ended his Tragedy, the Grecian Lords with a plausible assent, praising his discourse, confessed that Helicone was of great force, able to performe as much in humane affaires as any other. Verne whatsoever. And yet (quoth Hector) we see that the end of Cleophanes policy had a dismall counterpoise of rebenge: that this wisdome could not prevent the feeble force of one woman: that fortune grudging at such treachery, repaid all his craft with confusion. Let me (quoth Troilus) have such a conquest as men shall attribute to courage, not to deceit, and that may end, despatch of the enemy it selfe, in honour, not in curses, that fortune may glory in for her labours, not fame have cause to obscure with her dark colours: I deny not but wisdome is necessary in a Captaine, and therefore naturall, and given to every man of necessity, but valour, as it is expedient, so it is singularly bestowed upon few, as a thing so precious that the gods doe grudge to impart it in common.

You measure (quoth Nestor) this wisdome which your Brother Helenus discoursed with too bare a proportion, as counting what with or rather reasonable government we have by the ordinary of naturall direction of our actions to be wise, I agree, but his description proveth the contrary, for he setteth down that to be wisdome which is a habit infused by nature, but

but augmented by arte and science: such an is able to differke
betwene vertue & vice: so that none can attaine to his called
Fortis, unless first hee be Sapience, for without wisdom he
shall fall either to exesse or defect: either to be too feareful, or
too rash: and so passing that meane, for want of wisdom com-
mit something worthe of blame. As thus they were ready to
make further reply: Andromache and the other Trojan La-
dies seeing the sunne declining to the West, desired to take
their leaues hastened Hector from the company, who with the
rest breaking off from talke, after great thanks to his host, Ach-
illes, to Agamemnon, Vlisses, and the other Lords, for their
sumptuous intertainment with a request from Polixena and
her sister Cassandra, that the next morrow they would accom-
pany Iphigenia, Briseis, and Cressida to the City: who had
past their promise to come, they offered to depart. Agamem-
non onely making excuse for himselfe, but granting his con-
sent to his daughter: the other noble men promised to accom-
pany the Ladies, and for confirmation thereof, after an inter-
chang of courtesies, mounting upon their coursers, they roode
with the Ladies to the very walls of Troy: where after a
friendly farewell they returned to their pavillions. Priamus
glad to see his children so merry at home, began to question
with them of their intertainment, whch Hector from point
to point rehearsed unto him, as before with this addition, that
the Grecians ment to dine with him the next day: inderpon
Priamus made most princely preparation.

The third discourse.

The gladnes of Phoebeus had no sooner shaken off, by
the content of blushing Aurora, the dawning and darkness
Dante that denyed Telus and Flora the benefits of Tyran:
but the Grecian Ladies, and especially Cressida who all that
night had smothered in her thoughts the perfection of Troilus,
were up and at the pavillion of Achilles, to waken him from his
drowsie nest: whose dreames were but sweete slumbers con-
ceited by imagination of the beauty of his faire Polixena: the
worthy Captaines glad hee had such pretty Cocks to crow
him from his dreames, waked him out of his bed with as much
speed as might be, sending for Vlisses, Diomedes, Patroclus,

Euphues his Confure

Nestor and the rest, after a small detaine, for feate of the aile, they mounted with the Ladies, and trooked a solenne pace towards Troy.

Hector having by his espials understanding of their coming accompanied with a worthy Troope of Trojans, went to meete them, having before him upon white Arabian Coursers three hundred Gentlemen, clad in purple bisse, their Hats plumed with crimson feathers, that reached to the Arcens of their Saboles, their Coparisons interpointed with broken Launces spotted with blood, about the borders was written this sentence :

Hæc fortis sunt insignia.

Next to these, Hector, whose countenance threatned wars, and in whose face appeared a map of marshall exploits : framing his coudurs to his thoughts, was seated on a black Barbarian Gerniet, whose furniture was blacke velvet set with Adamants, interreamed with floods, wherein were Salamanders bathing in content : there was imbrodered in letters figured with pearly this,

Sic pro Marte.

Hector thus in his furniture met Achilles, and the Ladies, who after friendly salutations, and a second repaying of thanks for their good chere, they conducted to the City : where they no sooner entered the gate, but Hecuba the stately Trojan Queene, attended on by Penchelen the Princesse of the Amazons, her daughters and other Ladies of great dignitie, met them with most Royall entertainement : whom after generall, they had saluted with a particular welcome, they accompanied to the Temple of Pallas, where aged Priamus, with one and thirtie other Kings his allyed friends, amazed the Grecians with the sight of their majesty, in so much, that Achilles as a man in a trance, confessed in his thoughts that this City was Microcosmos, a little world, in respect of the Cities of Greece, Priamus noting how they stood in a myre, saluted them in this manner.

Worthy Grecians, whom revenge and thirst of honour hath haled out of your native Kingdomes, to sacrifice your blood at the walls of Troy : seth in marshall mindes envenyght ought to hang at the swordes point, and thoughts in Pasely ought

ought to be measured by promise: a league of friendship being passed for a prefixed time, I account our City a free Port for the Grecians, and your tents a sanctuary for the peaceable Trojans: which my daughters confirmed by words, in hazarding, upon the oath of an enemy, and you now ratifie, by committing your selves into a walled City, peopled with your professed foes. But honour and Majesty brooking no treacherous suspicion, putteth in assurance of safety: omitting therefore all fribolous protestation, the Ladies first, as respecting that once I was young, and the Lords, as now I am old, and both as I am Priamus are heartily and unsainedly welcome to the poze besieged City of Troy: where if you find no sights but armour, no musicke but the drumme, no delicates but soldiers fare, impute it to your own wilfulness, and our necessities, which are forced to beare reuery with fortune: hoping therefore you will measure your entertainment by the time, follow me to the Palace of Ilium.

The Grecians thanking Priamus for his Princely courtesie, paced on to the Palace, where alighting and entring, they found all things ready furnished for dinner, so that set downe every man in his degree, they fell to such cheare as so sudden a warning would afford: which was so sumptuous, and (to say troth) served in with such prodigall magnificence, as the Grecians thought Bacchus and Ceres might there to discover their superfluities: sating thus more with the eye, then glutting the stomack, yet taking their repast with good appetite, they past other dinner with many pleasant discourses: which for breuity sake I omit. Well, the Table uncovered, Hecuba and the Ladies went to talke, and to see the pleasure of the Palace: but the Lords sat still silent, untill Priamus began to put them from their mules with these words.

I remember (mighty Princes of Greece and Asia) that my sonne Helenus commended the Grecian banquets to be more delicate then any other that before he had seen his cousin was thus: that their fare was not so sumptuous, as their Philosophicall discourses were delightfull: so that to spend time well, they amidst their cups ceased not to learne precepts of morall vertue: so alaying the heate of Bacchus with the sweet conserued seltch from Myneruas Academy: which as

Euphuus his censure

I greatly comend, he discoursed unto me your late disputation about the perfection of a souldier, consisting by your distinct division, in thre parts, wisdome, fortitude, and liberality: all thre necessary, but the question which of them is most pretious: the first being discussed had enough, as I conjecture by the man: it resteth, if with your good labours I might crave it, that now to adapt a fit digestion, we might heate the second question decided.

Aged Nestor seeing they sat all silent, rising up, and uncovering his hoary head, that shined like the silver gleaming Phoebe, made him this answer: Mighty Priamus, honorable for thy thoughts, and famous for thy issue: feared of Fortune, because in resolute majesty above Fortune: the Grecians knowing their descent from the gods, therefore covet in actions to resemble the gods, which they imagine to doe, by studying philosophie to become vertuous: so that they measure their time by pleasures and their pleasures by profit, counting nothing delightfull, which is not both profitable and honest: which enforced us to intertaine thy sonnes with our philosophical discourses, to trye if in their vertues were onely ingraven by nature, or perfected by learning. How we found them give us leave to report in Greece, not in Troy: but so wee esteeme of them; as we desire thy highnesse to forwarde our former disputation, which belongeth unto thy sonne Hector: namely to discourse of fortitude. Priamus promised to further so good a motion: and therefore commanded Hector, sith he tooke the defence of such a vertue, to maintaine his charge with dutifully obeying his fathers command. Seeing the Princeesse began to be attentive, began his discourse in this manner.

Hectors discourse of Fortitude.

Although it might amaze Esculapius to alledge any of his Apophismes in the presence of Apollo, or Silenus to treat of the nature of Grapes in the hearing of Bacchus, yet it is no offence in Pallas temple to treat of wisdom, nor at Venus altars to parle of loves: sith the goddesses doe patronage such affections. So, although the presence of such mightie Princess, whose chivalrie is famous from the East to the West, and

and whose balour by experience is able to deliver principles of magnanimity, might affray me from this injoyned discourse of fortitude: yet for that my fathers command is a law of constraint, which nature wils me to obey, and the request of the Grecians such a claime, as duty forceth me to grant: I will rather hazard my credit on the honourable thoughts of these mighty Potentates, then seeme either scrupulous or forward in gainsaying such a charge, hoping they will with Prometheus, censure well of the workmanship of Lisias, & rather cast an eye at the nature of the stone by secret instinct, then at the beauty polished by part, in which hope resting, thus to the purpose.

The Philosophers, whose lives spent in metaphysicall contemplation, having set downe in their precepts, the perfect point of vertue, figure her bare countenance, placed by equal proportion, betwene two vices, noting thereby that the meane kept betwene two extremes, is that laudable action, which by no other name can be termed, but by the title of vertue: neither in excesse soaring too high with Boleophon, and so to hazard on the heate of the Sunne, nor in defect falling too low with Icarus, by the moisture of the Sea wetting his feathers, by flying with Dedalus, in the meane, so with ease and quiet attaining to the desired end, as for an instance, fortitude seated betwene two extremities, Timiditas and Audacia: feare failing in defect, & rashnesse faulty in excesse: the meane being that courage which ought to be in a souldier. For all desperate attempts that beare the shadow of prowlesse, and are of the common sort honoured with the name of fortitude, are not comprehended within the precinct of this vertue: for he only is counted a valiant man, that without any furious or rash resolution feareth not to hazard himselfe in the greatest perils whatsoever, for the weale of his country. So that by this definition we see that he limited within the bonds of measure, is not to venture or make prooue of his valour in every light cause: yea, for every trifling thing, but with such proportion, as in scoring death: yet he may honourably seeke not to be counted desperate. For I remember that Hadus a worthy Lacedemonian seeing their city besieged, & that the soldiers resolutely issued out to fight with the enemy, he being their Captain, stript him

Euphurs his censure

himselfe naked, and taking a Gallare in his hand, with such a desperate fury gave the attempt, and so amazed, and repulled them, that his Souldiers imitating his courage put all their foes to the edge of the sword: the battaile ended, the Senators gave him a Crowne of Lawrell for the victory: but fined him in a sum of money for his rashnesse, in that he did so unadvisedly put himselfe in danger, being the Generall of their forces. So that we see, there ought in this vertue of fortitude certaine circumstances to be necessary: as how it bee done, and why it be done, and when it be done: lest in defect he be counted a Coward, and in excesse a desperate and unadvised Governour. Your Grecian Annals tells us of one Lamedos, that being a Captaine over the Athenians, in a skirmish fled, which one of his owne Souldiers seeing, cryed in reviling to him: Lamedos, why dishonourest thou thy Countrey by flight: thou deceivest thy selfe man (quoth he) I doe but looke to the profit that is behind me, which after he confirmed by prose, for taking advantage of the place, he discomitted the enemy, shewing that he feared not death, but sought how to the profit of his Countrey, best to make manifest his courage.

Theseus yet living, who for his worthy and incomparable victories is canonised, as come from the offspring of the gods, being in a battaile against the Athenians intrenched himselfe with a strong countermyne, and would not in many dayes be dravne out to fight, which his enemy Lymestor seeing, comming to the trench cryed out and said: Theseus, if thou beest such a hardy Souldier as fame reports thee to be, why comest thou not out, but like a coward lyest intrenched: nay (quoth Theseus smiling,) Lymestor if thou be of such courage, why dost thou not force me out of my trenches? By this delay shewing that he sought to set fortitude in her prime, to adde opportunity to his valour, and so to favour his profite with fortunate advantage, that his attempt, as it should bee resolute, so it might be for the profit of his Countrey, which ensued according to his thoughts: for he slew Lymestor & all his people. Experience then tels us, as fortitude is necessary, so it is to be used with such moderation, as by keeping the meane, it be counted a vertue: How requisite it is in a Captains consideration of his place makes manifest: for being appointed Generall,

Generall, and therefore guidet and governeour of the rest, he is to measure all his actions, yea, his very thoughts with such an honorable resolution, as laying apart all feare of death whatsoever, his charge and duetie is to hazard himselfe in any perils, though never so dangerous, thereby to encourage his souldiers, by imitating his valour to attempt the like, to bee foremost in the march, and last in the restraite: to preferre honour before death, and not to make estimation of the enemies, how many they be, but where they be: otherwise in seeming to doubt of the multitude, his fearefull imagination greatly discourageth his souldiers.

Sergius a worthy Captaine, having but one hand, was of such courage and valour, that being alwaies in the face of the enemy: he returned victor in two and fiftie great battailes. Lysias the worthy prince of the Lacedemonians being demanded how he was honoured with so many conquests, pulling out his sword, made answer: that with this he made frost and subject to his desires: attributing more credit to his own prowess, then to the inconstant deitie of such a fickle goddess. A Grecian Captaine, whose name commeth not readily to memory, being in a sore battaile against that mightie Monarch Pisandros, seeing his countymen ready to flee for feare of the multitude of the enemy, whose liete almost covered the Sea, sought to perswade them, but in vaine: whereupon he sent secretly one of his souldiers in a litle skiffe to Pisandros, to tel him that his countymen would escape by such a passage: which he taking kindly, and presently stopping, added such a courage to the cowards, that by this policie dravne to battell, they put Pisandros with great losse to flight: where wee see how greatly the incomparable fortitude of the Captaine did prevaile in the getting of victory.

Indæde (quoth Troilus) I doe remember that Apollo, being demanded by the Inhabitants of Phasiaca, what Captaine they would choose for the subduing of the Grecians: his Oracle answered. Such a one as dare for y^e weale of his countrie leape into the Grecian gulfe: whereupon they returned, and made proclamation that their freedome could not be, unless one willingly offered himselfe as a sacrifice to Neptune: the men of Phasiaca naturally fearefull, sought every man his

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none safety, till at last a poore man, whom want had made desperate, offered himselfe: him they chose for their Captaine, and going forth to meete the Helesians, having little skil in ordering his men, yet with such resolution set upon the enemies, that by his meanes they returned victors. Truth (quoth Hector) of such force is fortitude, that the very name of courage daunted the enemy: for I have heard my father Priamus often make mention of one Nasycles, who was so famous for his chivalrie and prowesse, that his very name was a warrant of victory to his souldiers: in so much that after his death, in a great battell, his countrein being almost discomfited, causing one to put on his armour, they fought a fresh, and cryed Nasycles which so affrighted the enemy, that they fled & were vanquished. To be short, what can a Captaine, were he never so wise, attempt by policie, but he must performe by fortitude: What ambush so cunningly planted, but would be overthrowne, if guarded with cowards? what encounter, though fortune smote the victory, and taken with most great advantage, could be atchieved if the Captaine for feare discourage his souldiers from the assault: which the aforesaid Sergius noted very well, in that how small soever his number was, yet he would alwaies give the onset saying that souldiers which stand at receite, & felt the furious attempt of the enemy, were halfe discomfited: neither doth liberality pertaine to incourage the souldiers to battell, when they see their Captaine stand more upon his purse then his person, & had rather encounter with pelfe then with the sword. To confirme which force-rehearsed premises please your honourable patience to give me leave. I will rehearse a pleasant and tragicall historie: Priamus taking a delight in his somers discourse, nodding his head, gave sufficient proofe they were content to be patient auditors: whereupon Hector began his tale thus.

Hectors Tragedie.

Audaces Fortuna adjuvat.

In the kingdom of Egypt, as the Cronicles of Caldes make mention, there ruled sometime a King & Sovereigne of

of the Country, one Sothenes, a Prince whose Courts flourish with Lawzel weathes, more then with steled armoz: and in whose City of Memphis were more Academ'es for Philosophers, then storehouses for warlike munition: as one that delighted wholly in a peaceable time, to apply himselfe and his Subjects to the study of good Letters, accounting nothing more precious, then what was cunningly begun by nature curiously to be perfected by Art: Loved generally he was of his bordering neighbours, in that finding contents in his thoughts, he sought not to enlarge that his Father had left him, by extorting another mans due, but quietly liued a friend to forraigne Princes, and studied to keepe his owne Dominions from ciuill mutinies. Being thus happy, as one that knew not what mishap ment: Fortune intending to make him a particular instance, on whom without chance to power her momentaine pleasures, lent him three Sons, the eldest named Frontinus, was from his youth addicted to martiall discipline, taking no delight but in armoz: in so much that before he was come to the age of sixtane yeres, he excelled most of al the Egyptian Lords in feats of armes: which seeing in a peaceable Country he could not practise, he secretly stole from his father, and travelled into those parts where he heard blood & revenge were painted on their Ensignes, being of such courage & dexterity in the field, that the fame of his valour & prowesse was not onely renowned in the Court of Memphis, but blazed thorow the whole world, like a second Mars: His other Brother called Martignanus, contrariwise followed the steps of his father, seeking rather after the precepts of philosophy, then the knowledge of martiall discipline: counted that head as glorious that was crowned with a Lawzell Garland, as that which was impalled with a Diadem, thinking as great dignity to come from the Pen, as the Scepter: as high renowne to flow from the wellspring of Wisedome, as from the possession of the greatest Monarches in the world: In so much, that neither the Magmans, Gymnosophists, Caldees, or rather Philosophers whatsoeuer did errede him, either in morall principles, or in the Physicall reasons of naturall Philosophy: the youngest, whose name was Orcellius, being neither so martiall as Frontinus,

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noꝛ so boohish as Martignanus, yet had a speciall conceit as
bobe them both in the bounty of his minde, being so liberal, as
he counted no action vertuous, which ended not in reward, noꝛ
no day well spent wherein he had not bestowed some gift, pla-
cing his Summum bonum, in this, that with a restlesse desire
of largesse he won the hearts of all the Commons of Egypt.
Sosthenes blessed thus with thre such sonnes, as foꝛ their fe-
veral vertues were famous thow in the woꝛld, feeling that old
age the soꝛerunner of death, had given him summons by his
Verall sicknesse, to pay his debt unto nature, seeing neither
crownes noꝛ kingdomes could pꝛiviledge the necessity of fate,
he onely soꝛowed that at his death his eldest sonne was wan-
ting, and unknowne where, whom otherwise he might in his
life have installed in his Kingdome: yet using the benefit of
time, calling his two sonnes Martignanus and Ortellius be-
foꝛe him, with the rest of his Nobles, he uttered unto them
these woꝛds at his last farewell.

Age and time two things, sonnes that men may foꝛe-
thinke of, but not pꝛeuent, haue with a fatall necessity enioy-
ned, that my soule leaue this mortall body and transitory
Cell, to goe to that place of rest appointed, according to well
deserbed actions, foꝛ those that passe out of this pilgrimage:
feeling therefore my feeble age to waꝛe weake, and my bꝛeth
so short, as I looke ebery moment to goe to my last home, I
thought at my death to giue some signe of my soꝛepassed life,
and so to make distribution of my Crowne and Kingdome, as
no dissention after my death may bꝛeꝛd any ciuill mutinie.
This therefore is my will, that Frontynus haue my Crowne
and Kingdome, as his by right and inheritance, & by desert of
martiall discipline: but in his absente, till hearing of my fune-
rals he make repaite to Memphis, I commit into the hands
of you two, to be governed by your adbbice, and at his sight
peaceably to be redelibered into his possession. The Dukedom
of Lybia Martignanus I giue unto thee: and sonne Orcellius,
to thee I bequeath all my movables, wealth, and treasures
whatsoever. Having thus first placed you as joint partners in
a Kingdome, take heed my sonnes gaze not too high: aspiring
thoughts, as they are lofty, so they are perilous, & danger eber
hangs at the hiele of ambition: a crown is a sugred object, and
there

there is no sweeter good then soverainty: but Est virtus placidis abstinuiffe bonis, take heed, the finest delicacies are oftmost infectious, & Crowns are as battell, as they are glistering: then live in content, thinke it is your brothers right, & your fathers gift. *Donne* Orcellius, thou art wise and learned, but beware thou soare not too high in selfe-conceit, and with Phaeton fall headlong into mishap. Endimion was counted but too rash, in falling in love with Luna. *Quæ supra nos nihil ad nos*, take heed my *Donne*, *Noli altum sapere*, climbe not too high, in imaginations, gaze not with the Astronomer so long at the starres, that thou stumble at a stone: poare not so long at thy *Wooke*, that thou forget domesticall affaires: passe not so far in the motions of the heavens, that thou be negligent what to doe upon earth: let not the old Proverbe tread on thy houle, that the greatest Clarkes are not the wisest men: thou hast a Dukedome: that possesse in quiet, and governe with justice, so shalt thou live happy and die honourable. Orcellius, to thee I have given all my treasure, so much as exceedeth number: but take heed, for riches are thornes that pricke men forward to many mishaps: be not too prodigall, for of courtesie I need not to jearne thee: excelle in every thing is a vice, gods wasted are like blossoms nipped off with an untimely frost: poverty is the sorest burden that can fall upon honour, and riches consumed, men cease to be envied, and begin to be pittied. But such exchange is miserable: gifts are little goods, which as they are honoured in time, so the remembrance thereof perissheth with time: give not, and thou shalt not be galled with ingratitude: yet some give, and be liberall, for it is the cognizance of *Wassellty*: but so as respecting the maine chance, thou maiest have alwaies to give: let a few precepts suffice, and print them well in your hearts, and therefore imitate them in your life, sith I mean to seale them with my death: after this, many dayes did not passe befoze *Solthenes* dyed, whose funerals sorrowfully and solemnly celebrated, and they by their fathers will and consent of the Lords appointed joynct protectors of the Kingdom. Ambition, the Serpent that slyly insinuateth into mens mindes, not suffering love or Loyship to brooke any fellowship, entering league with Envy & Fortune, two enemies to peace & prosperity, began to present the with

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the desire of a Kingdome, and to think that fathers wills were buried with their bodies in their graves: that their commands were dated but while death, and that for a crowne both father and law is to be neglected. Martignanus, wisest and eldest, thought that Pallas had power on earth as she had in heaven: that mens hearts were tyed to their eares, that eloquence could as much prebaile to perswade, as Mercuries pipe to inchant: that the Commons whose mindes were to be wonne by plausible discourses, would sooner create him King then his Brother: taking therefore time by the forehead, seeing his eldest brother was absent, and uncertaine assurance of his life: he began to imagine how he might displace Orrellius, from the part of such a royall Legacy: his mind was not thus fraught with aspiring thoughts, but Orrellius was as forward in the same supposition: for feeling by a little experience, what a sweet thing it is to command, & taking a delight in the pleasant taste of a Crowne, he thought by creeping into the common hearts, to raze his brother quite out of their books: & this his conjecture was somewhat probable. For he considered with himself, that *Quid non mortalia pectora cogit? auri sacra fames*, that liberality was the soundest rethorick, that gifts were hooks that men would willingly swallow, were they never so bare. How wisdom was a good thing, but men did esteeme more of Gold than of wokes, & would sooner be won by the feeling of wealth then the hearing of words: that conscience bare no touch where coyne brought in her plea: that the common people, whose minds sought after ease and safety, had rather li be rich then wise, and would make more account of a coffer full of gold, then of ten of the greatest Libraries in the whole world: hoping upon these conjectures sparing no expence, as if a day should come that would pay for al, he gave freely of that which his father lent him keeping great hospitality (a great recreation to winne the common sort) and giuing frankly a baite to allure the highest and wisest Piere in the Kingdome. Martignanus espying a pad in the strain, and seeing how subtilly his Brother stole away the Commonalty: nay the whole Realme by his liberality, began to checke his prodigality in open audience, and with a long Discourse to reprehend the spending of his fathers goods in such riotous manner.

Orrellius

Ortellius taking occasion of these speeches, told him what he spent was upon his friends; and that he could have no surer Stewards of his wealth then his faithful and loving subjects: upon which they fell to jarre in words, and from words to blowes: so that not onely the City of Memphis, but the whole Monarchie of Egypt was in an uprore, and this dissention grew at last to civill mutiny: so that taking armes, the Brothers began to incampe themselves in the field, and parts being taken on both sides, Ortellius for his surest placard proclaimed himselfe King of Egypt, and caused himselfe to bee crowned. Martignanus not behinde, challenged the Diadem, and installed himselfe with the like proclamation: whereupon in flat termes of defiance they fell to mortall and deadly warres. The eldest with his sweet Orations promising so wisely and warily to governe the Common-wealth, as in choosing him for King, they should have peace and quiet, as in his fathers dayes: whose vertuous actions he meant to take for a president of his government. The youngest swore to bee bountifull, and that in taking him for King, the strates should flow with milke and honey, and poverty should never be heard within the Gates of Memphis. Armed thus on both sides, a day of battell was set, wherein when both the armies were martialled and placed in their severall rankes, and either bauntgardes ready to joyne. Martignanus encouraged his Souldiers with long and sweet Orations. Ortellius promised, if the victory were his, he would bestow al the spoile amongst his men, & make the meanest of them al to live in plenty: the skirmish furiously begun, continuing for the space of thre houres, with great massacre & bloodshed, fell at last on Ortellius side: so that Martignanus was faine to flie, and for safety to incampe himself upon a hill. While these two brethren continued in civill dissention: Fame, the speedy heralt of newes, had brought it to the eares of Frontinus (who then was in the Court of Masion the great Despot of Africa, & for sundry services valiantly perfromed in wars in high estimation) how his father was dead, & his brother at strife for the kingdom, upon which report, dispatching 2 newes to Masion, he craved his ayde to set him peaceably in his kingdom. The Despot of Africa glad that Fortune had offered him occasion

See

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to

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to shew himselfe grateful to Frontinus granted him tenne thousand of his best appointed souldiers, all of them so hardie and well experienced in martiall discipline, that the worst of them would have seemed to have governed a whole armie. Frontinus garded thus with these Consularmies, taking his leaue of Macion, passed on in all hast towards Egypt: where after wearisome Iourneyes arrived: he was no sooner entered, but report had bynted abroad his returne: which no sooner came to the eares of the two brothers, but it strooke them in a maze: for neither did Martignanus trust so much upon his wisdome, nor Ortelius upon his liberality: but that they feare to encounter with the fortitude of Frontinus, whose valour was such as his very name was sufficient to represse the rebellious thoughts of his enemies. Now began there to be a combat betwene Envy and Ambition: for Envy thirsting for revenge, willed þ brethren particularly to rebolt to Frontinus: but ambition perswadeth them rather to becom friends, and to part a kingdom betwixt them, then utterly to be dispossessed from their Diadems: resolving thus with themselves, they concluded friendly, and swoze to keepe Frontinus from his inheritance: but he whom no report could daunt, drawing nigh to the place where his brethren lay incamped, whom jointly, as he understood were contracted, and resolved to bend both their forces against him, thought to demand his right by comtesse, and so sent one of his Lords to know the cause of their civill wars, and to crave a parle: Martignanus who was very politike consented, and pledges given on both sides, they met: where after a dissembled courtesie past betwene them, Frontinus began in brotherly termes to checke their foolish and unbielded presumption, that would so rashly secke each others overthrow for þ momentary possession of an others mans right: the kingdom I meane (quoth he) which my father left me, both by will & inheritance: such a Legacie as I meane not to lose, nor I hope you intend not to desire: therefore laying downe these weapons, and wiping out this civill contraverisie, blisse your souldiers, & friendly let us go home to þ city. You mistake you greatly (quoth Martignanus) for howsoever you conclude your supposed Willogifine upon inheritance, will I meane to bring your argument by the pwoof of my fathers Testa-

Testament : for as birth by elder ship allots you a Crown, so his will by command hath deprived you of that privilege, & parted the kingdome betwixt us : therefore without any more scrupulous circumstances, for your wisdom take this or me : I have it, and we will keep it, despite of him that dare gainsay : swearing untill death to maintain our right by the sword. Frontinus whose courage could not bryoke intreaties, especially for his owne right, told them that he sorrowed at their follies, sith they did not with a deepe insight foresée their own miseries, & espy revenge that presented a fatall Tragedy of their misfortunes : and with that he turned his backe in great cholere, swearing before night either to weare the Crown, or leave his carcase in the fildes. Ortellins smiling at his brothers attempt, for that they had ten to one, passing with Martignanus to the army, set their men in array, and imbattailed them with great speede, the one giving encouragement by sweet orations, the other with the remembrance of his forepassed liberties. Frontinus having ordered his souldiers and come with his hiew, by computation might conjecture that his enemies were about threescore thousand : and seeing his men halfe frighted at the presence of such a multitude, began to hasten them forward in this manner.

I need not woorthie gentlemen and souldiers of Africa, seek to encourage you with a long discourse, unlesse putting oyle in the flame, I should adde a spur to a free horse : your former valiant resolutions manifest in many battailes, the honor wherof still glories your names with renown, assures me, were the enemy like the sands of the sea, and Mars opposed against our forces : yet the quarrell good, & our mindes armed with invincible fortitude, & vertue that vareth fortune in her face, manage fates & destinies we shall, as ever hitherto we have done, return with conquest. And for that the cause toucheth my selfe and you my fellow partners of my fortunes, I will be the first man in the battaile, and the last man in the fildes, unlesse give me an honorable quittance of my kingdome, let me be a mirror this day of your magnanimity : let my actions be your precedents : presse but as far as your generall, and courage gentlemen, the victory is ours : see how my sword full countrey men stand to receiue us whose cowardise dare scarcely march a foor

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to make: I see, yea, I see indeed in their very faces the portra-
ture thereof, God and our right: with that catching a strong
kaffe, pulling down his Bevier: & putting spurs to his Horse,
he furiously ruist upon the enemy, his soldiers following with
such a desperate resolution, that the Egyptians amazed at the
halo of their king, who like a Lyon massacring whom he met,
ran without stop thorow the troopes, they laid down their wea-
pons and yelded without any great slaughter, wherupon the
Africans stayed, but Frontinus forgetfull that they were his
native Countrymen still raged, till meeting his brother Mar-
tignanus, he slew him, & never left murdering till finding out
Ortellus that fled in chase, he gave him his death wound:
stayed at last by one of the Lords of Africa, and told how the
battaile was ended by the submission of his subjects, who were
ashamed that they had bene so forgetfull of their allegiance,
causing the retreat to be sounded, he peaceably marched on to-
wards Memphis, where putting certaine of the chiefe offen-
ders to the sword, & interring his brethren, after his coronation
he sent the Africans home wel rewarded with many rich pre-
sents to their king, living himselve afterward most fortunate.
Hector having ended his Tragedy. The Grecians noting
in his countenance the very counterfeit of magnanimity, and
indiscourfing of valour, his very face presented a mirrour of
fortitude, measuring his inward thoughts, by his outward ge-
stures, did both commend the Victorie, and allow of censure:
saying, that where courage manaceth revenge with the sword,
there it is folly to bring in wisdom in her Purple Robes.
Helenus hearing now the Grecians, laboured his Brother
Hectors verities, wisht them to take heed they infringed not
the sacred praise of wisdom: for (quoth he) as Pallas is lear-
ned, so she is martiall: and Minerva hath as well a Speare, as
a Pen: perhaps Martignanus was onely a Philosopher, and
no souldier: whereas by the sequel it is inferred that Frontinus
was both wise and valiant: so that adding to his wisdom
fortitude, he did the more easily obtaine the conquest. Truth
(quoth Nestor) for Hector himselve confess that fortitude could
not be without wisdom, seeing, being placed between two ex-
tremes, want of wisdom, might make him offend in defect,
and so be counted a coward: or in excesse, and so be thought too
desperate,

desperate. If then fortitude cannot be perfect without wis-
dome, & yet a man may be wise without courage, it may be con-
cluded, that wisdom is the most necessary point in a souldier.
We deny not (qd. Troilus) but it is necessary, but not in the su-
perlative degree, for wisdoms supposed the cause, fortitude con-
sequently is the effect, sith the one of it selfe may intend by po-
licy: but the other is put in practise by prowesse. Still for our
purpose, (quoth Helenus) for the Logicians hold it as a princi-
ple, that the cause is greater then the effects: the Philoso-
phers account the wise man onely to be vertuous, thinking
that wisdom being the chiefe vertue, produceth the rest as
seedes spring from so faire a Stem: for it is possible for a man
to want others, having this: but to possesse none, if this be ab-
sent, Hector a little cholerike that so bravely went about to
probe his harbest in the grasse, stammered on these 2 such like
words. I tell you brother Helenus, both you and the rest are
deceived, and that I will prove against the wisest souldier in
the world with my sword, that Senators who sit to give coun-
sell for civell policy, had neede to bee wise, sith their opinions
are holden for Oracles, and Captaines valiant, whose deeds
are accounted peremptory conquests: put case wisdom and
fortitude be in a Generall, yet is he called wise as he gives
judgement, & couragious as with a hardy minde he attempts
the victozies. Let men have science in their heads, and no wea-
pons in their hands, & whom can they prejudice: I say therefore
which none can rightly gain'ay, y fortitude is most necessary
for a souldier, sith our comon phrase confirms my reason with
evidence, in saying, he is a wise Senator & a hardy souldier.

The Grecians seeing the sparkling flames of choler to
burne in the face of Hector, smiled to see how hot he was in
disputation, measuring by probable conjecture, that if he met
them in the field he would affright them moze with his sword,
then either Nestor or Helenus with all their Words: Vlisses
merrily disposed, being ready to reply, the Ladies came in,
who broke off their talke with telling them the watokt for
bravery of Illium, discourting so long of the sundry fights they
had scene within the walls of Troy, till the hours being co-
bered, aged Priamus rising from his seat, placed all his guests
downe to supper.

Euphuas his censure

The fourth Discourse of Liberality.

So desirous were the Kings and Princes to heare the discourse of liberality to be discussed by Achilles, that no sooner was supper ended, and the Ladies walked abroad, but that they setting themselves, as Philosophers in some Academy: framed themselves to be silent auditors to his parle, but he if possible it had bene, unwilling to have bene actor in such a royall audience, sat still without pressing to the discovery of the former purposes, until Hector wakened him out of his melancholy, in this manner. Seeing honorable Achilles, fortune hath dealt unequally, in allotting the former charge to two such, as ignorant of Philosophicall principles, have rudely delivered what experience hath set downe by proofe, & now to recompence her wrong proportion, hath appointed such a champion, to defend the patronage of liberality; as hath tempered martiall affaires with the sweet dew of sacred Sciences: let us not misse of that which the slippery goddess so chary of, hath given us with such niggardly proportion: it resteth therefore, you shew the necessity of liberality in a souldier, & not only, that it is requisite, but more expedient then either wisdome or fortitude: which if you confesse by reasons, & we allow as plausible, we yield our selves vanquished by him whom we never hoped to overcome. It standeth (quod Priamus) for his credit, stily being accounted one of the most worthy souldiers in the world, he cannot but know what is most necessary in the state of a Captaine: As Achilles was ready to reply the Ladies came, and desirous to know the effect of their discourse, Vlisses made answer, that it was the discovery of womens rothorick: And I pray you sir (quoth Hecuba) what might that be, do not men and women agree in the principles of that Science. Garry madame (quoth he) it is to describe the force of liberality, such a sweet plea in a womans eare, that hardly it may be asked that bounty hath not of free will granted: for an ounce of give in a Ladies ballance, weigheth downe a pound of love me. Are you Grecian dames (quoth Hecuba to Iphigenia) so covetous as you measure affection by gold, and tye up fancy in the purse strings, I am sure my Lord Vlisses speakes by experience, and yet he was never acquainted with any Trojan Ladies, to make

make proof of their desires. *Iphigenia* blusht, and *Vlisses* to maintaine his quarrell, told them that *Iuno* was Jealous as well in earth as in heaven: *Venus* wanton as well in *Paphos*, as in *Cyres*: that the women has generally one mind, where-soever they were bred, and therefore his conclusion was general. Hold there (quoth *Priamus*) these women are but drumming blockes for our eyes, & our thoughts: let them chat with themselves, & leaue us to our discourse: *Hecuba* sitting downe, and the rest of the Ladies silent: *Achilles* seeing the Duke, raigne of his desires, faire *Polixena* indevoured to doe his best, and therefore thus rudely went to the matter.

Achilles Discourse of Liberality.

O *Rpheus*, whose musicks was so sweet, that the Poets saue his melody appeased the passionate ghosts from their auailes, when he went for *Euridice*, say that he was so bashfull in his science, though the most requisist that ever was, as he blusht to turne his Harp before *Mercury*: whereas *Hypercion* an unskilful musitian, shamed not to trouble him with his dances: ignorance hath euer the handsomest face, blind *Bayard* is sozinest in the front, & they which woyle may, will formost desire to hold the candle: I speak this, with my self whom years and experience would have wisht to be silent, by too oober rash censuring of a souldiers estate, sombly thrust my selfe into the opinions of many, resembling herein *Minervaes* Owle, that seeks not to shroud her deformity in the Temple. But forward minds if not offensive, may crave pardon: actions well ment ought to be wel taken: honoz iudgeth with partiality in being optinative towarde strangers: *Baselly* winketh at soldiers, and sooner will *Iupiter* beare with a fault, then *Vulcan*: the higher thoughts the sooner pleased, which considered, I am the moze bold in such an audience to hazard my credit on the sequell of their verdicts, and rather be counted a little too rash, then too much uncity: hoping therefore my discourse shall be favoured with your honourable patience: thus to the purpose.

Hermes Trismegistus, whom some for his diuine precepts have thought to be the sonne of *Mercury*, made such account of this vertue of Liberality, that he doubted not to call it the

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heauenly influence, that the gods most niggardly had infused
 in the minds of men this, resembling their deities, that they
 grudged not to impart what Fortune frankly had bestowed
 upon them. For the Philosopher that cobeteth in his Ethicks
 to pen downe a platforme for the perfecting of humane life,
 amongst other vertues, placeth this as forerunner of them all:
 inferring his argument for prooue (à contrarijs) (if saith he
 cobetousnesse be the roote of all ill, from whence proceeds as
 from a fountaine of mischay, the ruine of common wealths, the
 subuersion of estates, and the racke of Deconomical societies:
 if from thence both issue iniustice, bribery, the staine of consci-
 ence, slaughters, treasons, breach of amity, confusion of minde,
 and a million of other mischievous enormities: how precious
 a Jewell, how diuine a motion, how sweet a vertue is Libe-
 rality, that preserveth all these in a true & peaceable concord:
 Prodigality, which without care wasteth what time and di-
 ligence by long trauell hath purchased, is such a pothe to eate
 out the labours of men, that our Predecessours called it a fire
 of the minde, which is so impatient in heat, as it ceaseth not
 while any matter combustible is present, to burne necessary
 things to very dust and cinders: through this commeth pover-
 ty, want, distresse, and in the end despaire: whereas liberality,
 the contrary to this vice keepeth such a direct meane betwene
 both, as it preserveth Fortune, Fame, and Honor in their iust
 and equall proportion: So exquisite are the principles to be
 obserued in this vertue, as it sufficeth not to attain to the per-
 fection of it by giuing, onely respecting the circumstances of
 time, person and quality: but in receiuing, standeth a princi-
 pall point of liberality: for if either we take from him that can
 ill spare it, or more then desert affords, or without resolution
 to be grateful, did we our selues give mountaines, yet we can-
 not be honoured with the title of liberality, in that greedy re-
 ceit of untimely gifts, we betwray certaine sparks of insatia-
 ble cobetise: which Lyfander noted very well, who being pre-
 sented by certain of his poore neighbors with sundry presents,
 sent them all home, but with great thanks: saying to one of
 his friends, seest thou not how liberall Lisander hath bene to
 day, in bestowing so many good gifts upon poore men: nay
 I haue not (quoth his friend) seene thee giue any thing at all:

But

But I have (answered Liliander) returned those presents, which I could not have taken without their hinderance: meaning that prejudiciall gifts are rubbed with dishonour, & bring with them hatred and infamy. Theocritus an ancient Poet of ours, calleth liberality the thiefe that most secretly stealeth away the mindes of men: his reason is this, that all efforts for the most part, abided to covetousnesse & greedy desire of gain, cast their eyes ever after that object that glistereth most with riches, & set their opinions & censures with partiality on those whom Fortune hath favored with many treasures: such saith he (as most be) that are blinded with this covetous desire, are tyed so stricktly to the purse of a liberal man, as he may at his pleasure draw to what he purposeth to imploy their uses: In such estimation have our Predecessors had this vertue, that they accounted not that day amongst the fearmes of their yeres, wherein they did not liberally bestow some benefits.

But to touch more particularly a perfect discourse, and to prove that it is necessary in a Souldier, let us note the end of martiall desires which I remember, once I heard Theseus divide into three parts: the first and principall, honour generally aimed at by all, but specially belonging to the Captaines, yet due to the meanest Souldier for his prowesse: The second, the conquest, which fortune imparteth as her favour to the General & same to the rest of the souldiers: the last, desire of spoile and treasures gotten with the sword, & so hardly attained with the hazard of life: this ought the common sort of mercenary souldiers to have as their due, as a recompence for their perils, and an encourage to such warlike indevoys: for if the conquest and honour be allotted to the Captaine, what great injustice is to deny the rest, the benefit of a litle momentary pelfe: which moved a worthy Captaine of Thebes, when he had obtained a victorie against the Lacedemonians, of all the spoyle onely to take one sword, distributing the rest amongst his souldiers: saying, fellows in armes, this I challenge, sith I wunning it out of the hand of mine enemy: whatsoever else, is yours, as the reward of your travells: for the Thebane Senators warre for honour, not for treasure. The mercenary man that beareth armes for hire, and so: his ordinary pay, feareth not to venture his life in the face of his enemy, having but his wages hea

bath

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hath but his bare due, so that if hope of spoile and the bounty of his Captain did not incourage him in his attempts, he would both doubt the danger of his person, and scorne for so little gain to runne upon such imminent perils : which caused Zoroastes in his great warre against the Egyptians, to give rich gifts to the meaneest of his souldiers, promising the spoils of Egypt for the querdon of their valour : his liberality taking such effect, as he returned with conquest : The great Monarch of the world, whose name I neede not rehearse, did see that liberality was such a glory in a Capitaine, and such a spurre to a souldier, that at his departure out of Greece, with resolution to make a generall conquest of the whole world: he gave to his Capitaines and other men at armes, all his riches, treasures, and possessions, reserving onely for himselfe, the hope of the promise. For what doth the wisdom of the Captain by long and sweete orations, and sundry policies : what doth the fortitude of a general by hazarding of himself amongst the thick-est of his enemies prebaile : onely in these two points, he aimeth at his profite, the overthrowe of his enemy, and perhaps a litle incourageth his souldiers: but what reapes the mercenary and popular man, if withall he be covetous, but scars, wounds, and penury: may what doth the Capitaine get if with a deep insight he looketh into the souldiers mind, but a disguised love, a secret hate, an intended contempt, & a forced courage rather to defend themselves from peril, then to hazard their lives for his safety: whereas the Captain that is liberal, not onely in paying their wages (which I count it a sacrifice to deny) but in imparting the spoile (which I hold as their due) so tieth the mindes of his souldiers to him with an unfained affection, that they count no perill too dangerous, no attempt too hard, no noyse nor of death to signifie their love and desire to recompence his liberality. I remember I have read of Cassius a Barbarian Prince, which intending wars to the Lybians, comming with a small power into Lybia, passed with litle resistance even to the very pabillon of their king: where after a small skirmish, he tooke him prisoner, & used him princely, blaming his souldiers that would not adventure more desperately for the safety of their prince: after passing into the City, in sacking his palace, he found such infinite treasure as might have hired a multitude of

mercenary men for the defence of his country. Whereupon, noting the covetize of the man, he so hated him, that thrusting him in his Treasury amongst all his Gold, he pined him to death: saying, he was worthy of all mishap, that would not continually keepe ten Legions of Souldiers to eate up such riches: by which we see what contempt a covetous Captaine incurreth by his niggardize: whereas liberality is an ornament both to wisdom and fortitude, and such a precious Jewell, as no value may suffice to estimate. To confirme which, as Hector and Helenus have done, I meane to rehearse a Tragedy, to your honourable presence shall favour me with patience. Achilles seeing by their countenance they expected no lesse, began his tale in this manner.

Achilles Tragedy.

Index animi liberalitas.

In the City of Athens (famous thorow the world for Philosophers and souldiers) amongst the Senators for the state of the City was Aristocraria, there ruled as chiefe (honoured generally for his good parts) one Roxander, chosen by the consent of the Senate Dictator in the warres, this being elected Captaine, was so favored by fortune, as he never waged battaile wherein he remained not victor: in so much as the fame of his happy successe was a warrant to the Athenians of their safety. Of stature he was small, of meane courage, no man greatly lettered: but to recompence these defects, he was of such exceeding bounty & liberality to all men, but especially to his Souldiers, that his very countenance was sufficient to incourage the most bashful coward to the combat. For the Athenians by their law gave all the spoiles gotten in warres to the Captaine, onely appointed for the Souldiers their ordinary pay: but Roxander, as he triumphed in many victories, never enriched himselfe, but equally imparted the treasures of the enemy amongst the souldiers according to their deserts: being of such a liberall minde towards them that professed martiall discipline, that at his owne charges hee founded hospitals for such as were maimed in the warres, that their

reliefe

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celtise might adde a gloze to his renowne: Giving doctozies to the daughters of such as were slaine, and in peace being a father to all them ober whom he had been a Captaine in wars. Onby the secret enemy to honoz, grudging as well at his vertues as his fortunes, brought him in as deepe hate with the Senatozs, as he was in favour with the Souldiers: for they suspecting that he ment by his liberal ty to insinuate into the hearts of the Commons: and to steale away the mindz of the popular sozt, so to plant himselfe, as sole Governour: (the onely thng they feared, lest their Aristocracie should be reduced to a Monarchy) by a penall law called Ostracisme, found fault with his aspyzing, and so did not onely confiscate his goods, but condemne him for ever into exile: Roxander having the sentence of his banishment pronounced, thinking that fortune ment to give him a check, thought as roughly to deale with her, & therfore put up her abuce with patience, smiling that when the Senate had prized the Inventozy of his goods, the summe amounted not to so much as would discharge his passage into Sicilia, whither he was banished. But the Souldiers and popular sozt hearing of this injury, as men furious, got them to armes, and in great multitude flocked to the dooze of the Senate house, where they swoze to revenge the wrong offered to Roxander: The Senates and Censozs with other Officers of the City, sought by threats and other persuasions to appease them: but in vaine, till that Roxander preferring the quiet of his Countrey before his owne private welfare standing upon the Scaires, descending from the Council chamber, pacified them with this brieife Oration.

Citizens of Athens, famous thozow all Graece for your dutifull obedience in peace, and resolute indebozs in wars: accounted the presidents of perfect subjects, by manifesting reverence to such as the gods have placed as gods to governe men, I meane the grave and wise Senatozs: what madnesse hath insenced your minds: what fury hath forced this uproze: what meanes the noise of Armoze, and the Weapons as fearefull object in such a peacable time, unlesse desirous to seeke your owne ruine, you intend a civill mutiny, the fall of your selves, and the safall mishap of your posterity: what doe you want: who hath offered wrong: are not the Senatozs set to minister Justice:

Justice: and wish that befoze he could utter any moze words, they cryed out: we sweare to keepe thee from banishment, and have sworne to revenge thy injury, whom we love moze then all the Senators. After the noise was so ceased that he might be heard, Roxander went forwarde in his speech: if it bee for mee (worthy Citizens) you have taken armour in seeking to grace me with your favour, you pinch me with dishonour: in robbing my liberty, you bring me within the bondage of infamy: The Senate hath past judgement against me in Justice, and I content to brooke the penalty of the law with patience: offences must be punished, and punishments borne with quiet, not with revenge: Have I lived forty yeeres a dutifull subject in Athens, and shall I now by your meanes be accounted a mutinious rebell: no, loving Countrymen: if ever my deserts have bene such, as ye thinke mee your friend, lay away your weapons, retorne every man to his owne house, so shall Roxander account you his friends: othezwise, so ever take you as his enemies. So soone had he spoken these words, but every man peaceably, though sorrowfull, went home to his house: and hee within three dayes sayled poore, and dismissed into Sicilia. Roxander had not lived long in exile, but a quarrell grew betwene the Thebans and the Athenians, about the despoiling of a Paide of Athens: whereupon, as envie stirreth up a secret grudge sworne to revenge, the Athenians by advice of the Senate, mustred their men, leavied a great host, over whom there was appointed five wise & grave Senators, the yongest of which had ben befoze times Dictator, to have the conduct of the army, and order them all as Generall was placed Clitomaches, a man of invincible valour and fortitude, Armed thus with men & munition, with wise and valiant Chiefetaines, they passed on towards Thebes: by the way giving assault to a strong and rich City called Lium, the Souldiers thinking to finde in Clitomaches Roxanders liberality, so furiously gave onset, that in short time, and without any great losse they scaled the Walls, and almost put all to the edge of the sword, the Souldiers thus courageously having entred combat and wonne the conquest as befoze time they had done, entering into every house to fetch out the spoyle, generall Proclamation

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was made that no man upon paine of death should take one penny, but that every one should returne to the Campe, which so amazed & discouraged the mercenary men, that with heartlesse groanes they went stragling to the tents: the Senators entring the houses & possessing such spoile, that they sent home Waggonns laden with treasure to Athens: After thus they had sackt the City, the Thebans hearing of this victorie gathering their forces together, marched on to meete them, and in a Plaine not far from Liskum gave them the incounter, with such desire to rebenge, as the Athenians were forced a little to retire: but Clytomaches, whose courage no perill could daunt, incouraged his men, and for p[ro]ofe of his owne resolution, was foremost in the battard, laying on such blowes, as hee gave witnes how willing he was to be victor: the Senators likewise with eloquent phrases sought to incourage: but to small purpose, for the souldiers warily retyring, never stood stroke till they harboured themselves within the City, where rampiring up the Gates like cowards, they dishonoured the forgotten fame and honour of Athens: The Thebans, whose teeth were set on edge with this repulse, laid legar to the wals, and compassing the City with a double trench, thought either to make them issue out to the battaile, or else to force them yeld by famine: the souldiers careless and heartlesse, would scarce make defence on the walls, which the Senators seeing one of them stepped up, and calling them all into the market in the them this Oration.

Worthy Citizens and Souldiers of Athens, Shall we bee such cowards, as to measure our thoughts by the favours of Fortune, or resemble those bad hounds, that at the first fault give over the chase, Shall the foile of a little skirmish affright those minds that hitherto hath been invincible? Shall dishonour tear the Lawrell from our heads, which we have worne for so many triumphs? Shall the Thebanes who have ever feared our forces, hold us begirt as bondslaves within a City? Shall the towne which of late we subdued, bee a harbour for our selves against the enemy? Shall I say the world canonize our cowardize in the records of infamy, that hitherto hath imblazed our fame with restless praises? No souldiers, and fellow companions, in armes and in fortunes, let this check be a spur

spur to revenge, let us thirst with a passionate desire till with
 conquest or an honourable death we win the glory we have
 lost: our silver haire weakened in many sojourned bat-
 tles ended, to the honour of the Athenians, although they
 might be warrantis of rest, that not priviledge us from hazar-
 ding our selves amidst the thickest of our enemies: so that in-
 couraged, and as men resolved to die, or within the field you
 will with us issue out to put these unskillfull Thebans from
 their Trenches. The Souldiers (so had the discourteous cobe-
 tize, quatted their courage) as men not hearing, slipt away
 murmuring, as malecontent: which Clitomaches espying,
 drawing forth his sword, cryed out unto them: how are you
 besotted souldiers of Athens: why are your eares enchanted
 that the wisdom of the Senate is holden frivolous: for shame
 seeke not after dishonour: behold, Clitomaches your Captaine
 will be the first man that shall enter the trench of the enemy:
 this sword, this hand, this heart companions shall sojourn you,
 as moze willing to die then to b:oke this discredit, and if you
 be so obstinate, take this blade and sacrifice my blood, that dy-
 ing I may shun that shame which for our cowardice is like to
 light on our heads: in baine did Clitomaches cry out, for the
 souldiers went their way, and as melancholy men sate strag-
 ling and full of dumps in the streets: long had they not bene
 thus beleagard, but that newes was brought to Roxander
 what mishap had fallen on his Countrey: he whom injury nor
 death could not withhold from wishing well to Athens, ra-
 ther determined to hazard his life by breaking the Ostracisme
 in returning from exile, then to be thought a feareful and base
 minded coward: passing therefore with as much speed as
 might be from Sicilia in poore & unknowne attire, he landed
 in the Promontory of Lissum, within three leagues of the
 Campe: where he had not wandred halfe a mile, but by the
 scotots, he was taken prisoner, and carried to the Senate of
 Thebes, who thinking that Roxander was banished, tooke
 him for a poore Sicilian, (as he fained himselfe) & suffered him
 to remaine quiet with free liberty to passe and repasse at his
 liberty. Roxander continuing thus amongst the Thebans,
 hearing that the City began to want victuals, and how the
 Souldiers mutinous, were about to deliver up the City, de-

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spight of the Senate upon composition : late in an evening getting close to the Walls, called to the watch and told them he had a letter to deliver from Roxander to the Souldiers of Athens : why villaine (quoth the Watchman) thou art mad, Roxander is banished : Truth (quoth he) but returned, and taken prisoner by the Thebans, who to morrow by eight of the clocke shall suffer death, if he be not set free : for confirmation of my words deliver this letter to his sonne, who knowing his fathers hand, may both read it and witnesse it to the souldiers: the watchman hearing such sensible reasons to persuade him, tooke the letter, and Roxander secretly stole again to the Campe : Sooner did the morning Starre, & blushing Aurora beginne to course her selfe from the bed of Titan, but the watchman hyed with the letter into the City, and sought out Roxanders sonne, who was of no better account then a mercenary souldier, and to him imparted the whole matter : who receiving the letter, found that it was his Fathers writing: whereupon, taking the watchman with him, calling the souldiers by sound of a Trumpet to the Market place : he discoursed unto them, first whose sonne he was : secondly what had past the last night between the watchman & an unknowne man, of his fathers imprisonment, and the speedinesse of his death : for proofe whereof he red them the letter as followeth.

Roxanders Letter.

THe distresse of my Country hunted into Sicilia, where I lived poor & exiled, such was the care I had of the common wealthe, as I chose rather to dye by breaking the law of the Astracisme, then to be counted backe in attempting what I might for the benefit of Athens. Honors are not tyed to times, nor courage to places : death is sweeter then discontent, and more glorious is it to petish in wishing wel to Athens, then in lying quiet in Sicilia : the Thebans have overcome, that grieves me not, sith it is but a trade of Fortune, whose favours are inconstant, whose frownes are momentary, whose check is the step to good hap. The Athenians are vanquished, what of this: men are subject to the pleasures of opportunities, their actions have not alwaies prosperitie favourable : time changeth :

changeth : and more honoz is gotten in a moment, then hath bene lost in a moneth. The Athenians are rampited as cowards within the walls : this (Countrymen) pincheth Roxander at the heart, that famous Athens, renowned Athens, Athens that was the chieftaine of Greece for warlike attempts, should be stained with dishonoz and cowardize : yea, Countrymen and Souldiers, Roxander in bands in the hands of his enemies, ready to dye, grieveeth at this disgrace, and blusheth more to heare the Thebans call you cowards, then to heare them pronounce the sentence of death : once woorthy Souldiers, you sought to free me from the hands of the Senate which were my friends : now sake to rid me from the Thebans my foes, and your enemies, who intend to kill Roxander, onely because he is Roxander : whose liberalitie was the cause of your labours. This if I obtaine, I onely in recompence, promise to be thankfull. Farewell.

Roxander the friend to Athens.

NO sooner had his sonne red the Letter, but that the Souldiers shouted at the very name of Roxander, and pulling his son from the place where he stood, made him their Captain. The Senators hearing this alarum, were driven into a maze, till one of the Captaines discoursed to them from point to point the fore-rehearsed premises : wherat being astonied, coming in with Clitomaches into the Market place, they found the Souldiers in armes, and in a ray ready to march towards the Gate of the City. Clitomaches willing to stay them that they might not issue out without advice, could not prevaile : but breaking downe the Rampires as mad men, crying, Roxander, liberall Roxander, they issued out, little looke for of the Thebans : who notwithstanding, standing within their trenches in defence, the Athenians so balliantly gave the onset, that in a desperate manner as men contemning death, they ran upon the pikes, & presently discomitted the enemy with such a slaughter, as not one was left alive to carry newes to Thebes of their losse : the retrain sounded, Roxander presented himselfe, whom with such loving submission they received, & returning such lowly thanks to the Souldiers, that they calling to remembrance, first the injury the Senators offered Roxander in

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in his banishment and their wrong at the sack of Ilium, for
distribution of spoils, that like men haunted with a fury, running
into the City, before Roxander could know the cause of the
burlie burie, they sought out the Senators and Clictomaches,
and put them to the edge of the sword, presenting their heads
to Roxander, who with teares disallowing their disobedience,
and with threats shewing himselfe discontent, was notwith-
standing managre his teath created againe Dictator, in which
estate he liued long after in Athens.

Achilles Tragedy ended, aged Priamus standing up, gave
his verdit upon their discourse in this manner. Although,
worthy Grecians, I am not called to be a Iudge in this con-
troversie, yet friendly & freely let me say that such a perfect di-
vision of qualities, or rather vertues, necessary and incident in
a souldier, hath bene so libely portrayed, and figured forth in
such comely colours, as it is hard to censure whether of them
holds the supremacy: for wisdome being the meanes to dispose
the army in his due order, and to have an insight by policy
to prevent what the enemy can intend, yet is but a shadow
drawn with a pensell, unless fortitude and courage performe
that in action, which hath bene purposed and determined by
wisdome; neither can these two have long continuance and
good successe, except liberty, as a linke to knit these two in their
forces, presents the minds of the souldiers captivate by their
Captaines bounty: then of these premises we may conclude,
that none can come to the perfection of a souldier, unless he be
both wise, valiant, and liberall: With this grave censure of
Priamus, they rested all contented, except the Ladies, who
seeing Phœbus so fast declining to the West, hastened on A-
chilles to depart: he fettered with the love of Polixena, would
willingly have perswaded a nightly rest at Troy, but that his
thoughts would have bene discerned; so prevent therefore all
occasion of suspicion, he made haste, so that taking his leave of
Priamus, Hector, and the rest of the Kings and Princes res-
ident at Troy, mounting upon horse he went with Iphigenia
and the Ladies to their Pavilions.

Ite domum Saturni, venit Hesperus: Ite Capellæ.

